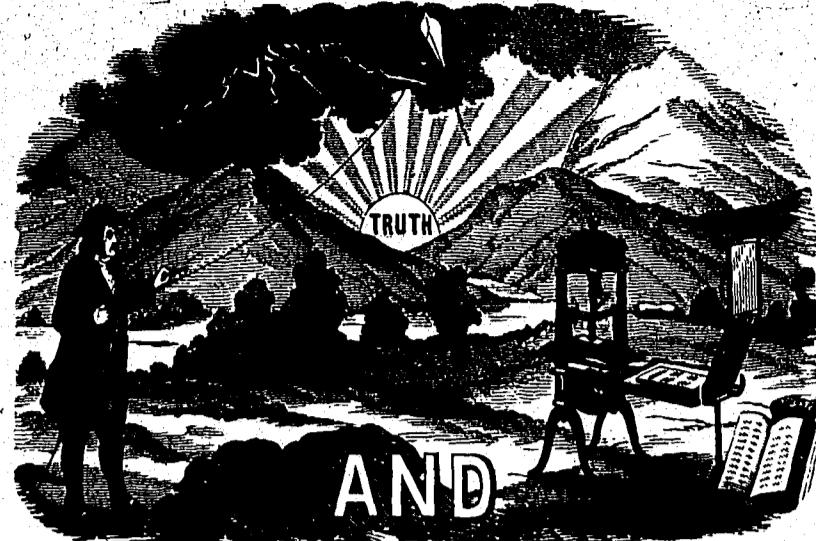


Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

VOL. III. { MIND AND MATTER Publishing House,
No. 713 Sansom Street, Phila., Pa.

PHILADELPHIA, SATURDAY DEC. 18, M. S. 33.

{ \$2.00 PER ANNUM, PAYABLE IN ADVANCE;
Single Copies Five Cents. } NO. 4.

I HAVE HEARD A SAD VOICE.

T. P. NORTON.

I have heard a sad voice o'er the turbulent waves
Where the current was angry and deep;
It was faint, but it pierced to the watery graves
Where the loved ones are hushed in their sleep:
'Twas the plaint of a soul on the margin of life,
Where the sands are all shifting and low;
On a soul, sad and weary, with battle and strife,
On a voyage of trouble and woe.

And I waited;—well knowing that nothing is lost
Which can float on the ocean of thought;
And no hope can be buried, nor left to be tossed,
Forever in a tempest of doubt:
But I listened in vain to the rocks for reply,
And the depths were all silent below:
Yet a glory, though faint, rent the uppermost sky,
And the sands were beginning to glow.

For that voice had been borne through the storm of the
night.
To a shore which is bathed in infinite light,
Free from tempest, and trouble, and harm,
And the echo came over the turbulent waves:
Where the current was angry and deep;
It was faint, but it opened the watery graves,
And it whispered to loved ones asleep.

Then I lingered, entranced by the wonderful charm,
Till my innermost being was stirred;
For it shed o'er that dark soul a heavenly calm
As sweet as the angel's word.
Now the voice of its sad 'plaint' is hushed evermore,
And a song for its burthen is given here;
It was faint, but it reached to the furthest shore,
And opened the joy gates of heaven.

MIND AND MATTER, No. 14.

The Embodiment of Ideas.

BY CHARLES THOMPSON.

Again I asked my honored friend to assist me in my search after knowledge, and she gave me the following, which I will use for a text to the present number:

"Your present theme, 'the embodiment of ideas,' conveys to my mind the questions, Why are ideas formed? What law causes thoughts or ideas?

"My friend, according to my ability, I answer—by the all pervading law of cause and effect. If a thought or idea has been produced, it is an effect, and there must be a cause for this effect or production; and what are the facts? Through the law of hearing, by which the blows of the woodman's axe vibrates the nerve threads to the ear, thence to the brain; or by the other laws of seeing, smelling, tasting, feeling, are produced thoughts or ideas. From impressions made upon any of the senses by a single external object, we receive many different ideas, which, producing others in their turn, may be multiplied to infinity.

"What is the embodiment of an idea? Is it matter? Does it take form, size and color? My feeble perceptive faculties do not conceive of matter so refined, while my soul faculties say that our unuttered words, our innermost thoughts, our latent longings and aspirations, take form, and become eternal creations, plainly visible to the immortal eye after the mortal is dust. My being is overwhelmed by the thought regarding the shapes and colors and images that will meet us as we enter the next state of life from this? Perchance, realizing that we are our own inflictors of punishment, therefore making our own heaven or hell. Will these new creations or newly perceived creations, be the result of an extended hand, a kind word, a love note, actual aid to those less fortunate than ourselves, studying the while, the law, the truth, not the record of it, as manifested from the granite to the rose, from the insect to man?"

C. C. Colton aptly says: "The reason we read so many book without thinking, is, because their authors were not thinkers." From this we may infer that my friend is a deep and profound thinker, and, as usual, has given me food for thought, so far reaching, that in an attempt to expatiate upon it, I shall stand in need of assistance from our invisible thinkers, lest I may founder upon the quicksands of uncertainty and groundless speculation. The subject can best be treated under the following heads:

- 1. The source of ideas.
- 2. By what law or force are ideas produced?
- 3. The embodiment of ideas.

First, then, the source of ideas has already been brought forward, and, in No. 13 of this series, will be found this passage:

"Nature has provided intelligence commensurate with all forms and conditions of life, and when the scientist gazes down into the bowels of the earth to discover, if possible, the minutest forms of life that exist, let him remember that intelligence, however small, is a spark from the Deific mind."

The secondary or contributory sources of intelligence comes to us through matter. Looking to the Deific mind as the Great first cause, it follows as a natural sequence that he has impressed intelligence, in a latent state, into all forms of matter. In order to be brought into action, it only waits to be acted upon. If you ask, why this is so? I reply, because it is an actual necessity or demand of Nature; otherwise the refined matter—the juices, fluids, magnetism, etc., which, through arteries, heart, lungs and nerves, reach the brain, the citadel of reason, would be inadequate to sustain life, much less to perform their functions as feeders of intelligence. Intelligence, therefore, has its origin in the Deific mind and is manifested everywhere in matter,

"Whose body Nature is and God the soul."

Thus it is seen that ideas are largely the crea-

tions of circumstances; for their projection into definite form is effected by anything which reaches the mind through the avenue of the senses, be it true or false, grave or gay.

Secondly, by what law or force are ideas produced? The magnetic and electric forces in Nature which are adequate to suspend the planets in space and keep them in motion, must be acknowledged as the universal motive power everywhere in nature; and the law is that of cause and effect. This law is so unerring and perfect in its operations that the effect is always traceable to the cause by every mind which is competent to interpret the language of nature. If we stumble upon a single bone of an animal, the anatomist cannot only describe the species of animal, but also give us size, weight, characteristics, nativity, etc. Place in the hands of the psychometrist this written page, and she will from it read the character and qualifications of the writer. In like manner, a fragment from an Egyptian pyramid, will bring us in rapport with the builders thereof. An idea written here will be the same when received in trans-Atlantic cities; so an idea inscribed upon stone, in the Anaglyphs of past ages, is the same when it reaches us through the corridors of time. We may place implicit confidence in it, because it is venerable; yet, if it was ill-founded or the child of ignorance and superstition, then it is the same to-day.

Thirdly, the embodiment of ideas. The primitive state of all things is the imperfect state. Perfection in its incipient stages (for there is no such thing as absolute perfection), is attained through the illumination of all that is most crude, and afterwards is still carried forward through a perpetual process of affinage. Science has discovered methods of amalgamation and segregation of many forms of matter, but mind is so far superior to the appliances of science, that no reliable test of its attributes has been discovered, save that of reason; and yet, reason is made, vicious by false methods of culture, in so much, that men even reject reason and walk by faith. The schools are so far degenerated that the popular theology of the times is allowed to stamp its impress upon nearly every book or paper that is placed in the hands of the young, so that there are but few minds in any age that escape these stultifying influences, and even these are denounced as wicked infidels who are dangerous to the peace of society. Thus it is seen that ideas are pure or adulterated according to the training, belief and unbelief, in so much that the average man is more likely to reject a new truth, than to receive it, especially if it is unpopular, as all new truths are. Hence the false training of the man is sure to impress error upon every thought that is originated by his mentality.

While in conversation with a spirit in control of a trance medium, the former said, in reply to my question, "I see what you think." Well, I replied; an idea must be something if you can see it sufficiently plainly to distinguish its full meaning of what are ideas composed? The reply was: "You may call their substance essence. If I were to present you with a rose, you would know it to be one, even in the dark; your mundane senses are sufficiently acute for that; you would know by its essence or aroma that it must be a rose and nothing else."

Well, what is essence? If I am told it is the spiritual part of a thing, I must ask again, is it not incorporated with substance or matter—refined matter, if you please, but still matter? And to this opinion I must hold until some evidence can be adduced to the contrary. In reply to another question the spirit said:

"Yes, you can convey your thoughts to a friend at distance, provided you are both sufficiently spiritualized or developed. The atmosphere is checkered by innumerable threads, wires or lines of electricity and magnetism altogether too fine for detection by mortal ken, yet perfect lines as capable of conveying intelligence from one person to another as are the wires of Morse's telegraph, and much more perfect, never out of repair; and all that is required to send intelligence from place to place is a skillful operator at each end of the line. If you have a friend at a distance, who is in sympathy with you and is sensitive or impressive, you may, by the exercise of your will power, convey your thoughts to that friend and receive answer in return."

While I write, the thought occurs, how came the earth's atmosphere to be traversed by lines of magnetism? And the answering thought comes in, proclaiming that disembodied spirits have been going and coming for ages, leaving in their path an unbroken line of magnetism, so that to-day, there is the path of the upright, the pure in heart, the gifted, and also that of the ignorant, unstable, dark-minded and vicious. Furthermore, the ideas of both men and spirits, are more or less adulterated by ignorance, superstition, ancient dogmas, and settled convictions, and the adulteration shows itself in the embodiment of every idea that takes form in the mind of every individual, whether spirit or mortal. Therefore the reader must take my teachings with some degree of allowance, for, though I am struggling for the light, the interior of my being may still retain many recesses that are in the shadow of the past night of gloom; hence it devolves upon you to call your own reason into requisition and to analyze every idea presented to your mind before adopting it as your own. The mind-waves that fill and thrill the whole being of an active thinker need not be mistaken by a close observer if he is a good reader of character. So prominent and distinctive are the lines of intelligence that the impress of an idea is often visible upon the

countenance of the thinker. Who is there so dull as not to be able to read the imprint of true friendship, love, gladness, joy; or of pain, sorrow, disappointment, grief, hatred, envy or sinister motives, in the countenance of an associate?

Yet we may often conceal our real motives, even deceive ourselves in many things, and lead our fellow mortals to read our intentions amiss; but not so with those of the celestial spheres, for to them our minds are open-pages which they can read at will; and alas! often read when they fain would not, for they hoped, oftentimes, to find something vastly superior to the unworthy and groveling thoughts which they were compelled to read, when they had much rather been left in ignorance of our low estate and unprofitable ideas, only calculated to drag us down.

I have heretofore referred to the wonderful faculty of memory, by which we retain the picture of things in the mind, so that when we tell our friends of transactions, scenes and places that we have beheld in the past, we not only remember them, but actually see them, or perceive them, as plainly as if they were still before us. This every one knows by experience, but inanimate things are also receiving the impress of every day's transaction, not so well understood, yet nevertheless is true. The Daguerrian art is simply Nature's art, which came to the knowledge of man in these latter days. I have before me a photograph of Katie King and Dr. J. M. Gully, one a spirit and the other a mortal, and when my sceptical friends cry "humbug," I reply to them that anything sufficiently substantial to stamp its impress permanently upon the sensitive plate through the camera, is convincing to me; and I am perfectly satisfied with the evidence of immortality that thus appeals to reason through the senses.

Along the shores of lake Memphremagog, is a rock formation of fine whistone grit, (resembling the petrified wood-hone,) upon which Nature has disfigured the picture of the surrounding country which casts its shadow into the waters of the lake; even the imprint of the brakes, ferns and grasses, is not only stamped upon the rock, but the picture sinks deep into the ledge, so that layer after layer may be taken off, still leaving the picture intact, only subject to such changes as have been caused in past ages by the disappearance of one forest tree or shrub to be replaced by something else. This is not mere fancy or idle speculation, but stubborn fact, in connection with which other kindred facts are worthy of consideration.

It is pertinent here to revert again to the transit of light from the sidereal heavens. If it requires from one second to the space of years for a ray of light to reach the earth, if when we behold one of the heavenly bodies we do not see it as it is now, but it was at the time when the ray left it, it follows that the picture of that planet is mirrored upon the light that fills all space, and is not only travelling on in its trackless journey, but will always continue to go on and on forever.

Hence, when the murderer meets his victim in some lonely spot, ignorantly supposing that there are no witnesses to his crime, he little thinks of the "cloud of witnesses" that are to rise up in judgment against him. First of all is his own memory and guilty conscience; then there is the memory of the victim; next the photo-picture travelling in space, which, though not visible to the human eye, may be so to spiritual beings; then there is the record impressed upon both mineral and vegetable substance around him indefinitely, in so much that a single pebble from the ground where he stands, will enable the psychometrist to describe the scene in ages to come; and last, but not least, are the Angels who look down and weep over the ignorance, weakness, and wickedness of degenerate man, and also of the multitude of dark spirits who are pushing him on to ruin; and may not even these also rise up in judgment against him?

If even the stones are thus impressive, what may we expect of the mind, the thinking, intellectual part of men and angels?

We find it not only plastic to the approach of truth and goodness, but also to falsehood and evil. Hence our ideas are subject to amalgamation, or adulteration. Again we find the mind retentive, in so much that it becomes much more difficult to expunge deeply seated impressions of error than it does to acquire new truths and the accumulation of knowledge.

Enough has already been said to demonstrate the fact that the embodiment of ideas partakes of all the contending emotions of our double nature, physical and spiritual. The psychological influences of both men and spirits also conspire to lead us to their standpoint. "Nature abhors a vacuum," hence if we have learned but few truths, we must be nearly filled with error; if we have not, and will not, receive the light, we must walk in darkness; if we are led by selfish motives to adopt an evil course, or strive to secure emolument by wronging and traducing our fellow beings, every thought that takes form in our minds; every word we utter; every act of our lives, will bear the impress of the leading passion by which we are guided. There is weighty truth in the blunt saying of Col. Crockett, "Be sure you are right and then go ahead." Aye, first be sure you are right, for when you once get started in your course it will be difficult for both earth and heaven combined to stop you, even if you are going straight to ruin.

Look at the pernicious influence of the *R.-P. Journal* since it fell into the hands of a selfish editor and proprietor. It has become an engine of torture and destruction, and is leading its readers astray by appealing to human selfishness

and prejudice, and by taking advantage of a vicious public opinion, that Spiritualism is a fallacy and its mediators set of tricksters. Even our best mediums have come to believe that there are many dishonest pretenders in their ranks, and therefore give full and free approval to the "weeding out" process. And such is the weakness and self-willed blindness of human beings, that the weeding persecution of honest mediums, is likely to continue so long as the *Journal* can find dupes, fools and villains enough to sustain it. And its power for evil is and will be something colossal, so long as noted, would be, leading Spiritualists sustain it.

And so contagious is the psychological infatuation of the evil genius of the air, that even Mrs. F. O. Hyzer has been led to tread upon dangerous ground, lest society might charge her with cowardice, or think her "too pure for earth" if she does not enter to the morbid taste of popular sentiment so far as to mix popular error with spiritual truths?

How shall we be prepared to entertain exalted and unadulterated ideas upon elevated subjects, if we thus allow the spirit of division, hatred and malice to take possession of our minds? Could we serve the enemy better than by dethroning reason and suffering ourselves to be led by a desire to stand well in the eyes of the public, lest by adhering strictly to unpopular truths, we should be adjudged fit subjects of the insane asylum?

A Christian Spiritualist asks, through the *Banner of Light*, "What is the harm of embracing much of the Christian religion and preaching Christ, even if no such person ever lived?" Why, my dear sir, you cannot profit by practicing error, nor draw truth out of falsehood any more than you can make darkness perform the office of light. The legitimate office of Spiritualism is to emancipate the mind from the fallacies of all past ages, hence the quicker we turn from them the better will it be for us; and this pausing to look back, like Lot's wife, longing after the consuming fires we have left behind, is a fatal business. Do not blind your own eyes to the fact that you cannot advance the sacred cause of Spiritualism by preaching a religion which ceased to be progressive long ago. Let the embodiment of your ideas be well defined, and not adulterated with ancient superstitions and modern errors. The duty of the hour is to foster honest dealing, and to propagate the truth in its purity, and not to destroy Spiritualism by striving to prostitute it to the base level of public opinion, in a futile attempt to make it popular; for on the day we should succeed in this, its usefulness would be at an end.

Remember, the embodiment of every idea which takes form in the mind of any person, partakes of his or her faith, culture and strongly grounded convictions, be they true or false. Such are the functions of the mind that they never act independent of indwelling belief. If a new truth is to be presented to the mind, conviction must first be well established by such evidences as seem reasonable or the new applicant will be rejected. Belief in ancient dogmas is sufficient to make them seem reasonable to unthinking minds; and simple unbelief is enough to cause the rejection of the most weighty truths ever presented to the human intellect, so far as the same class of reasoners are concerned, they are disqualified for the adoption of truth, simply because they have already embraced an error, and the new must possess sufficient force to dislodge the old, before it can be received. "I can't believe it, I don't believe it, and I won't believe it," are the common expressions of negation, and as positive are they in the mind, that we can usually read them in the countenance before they become vocal.

The march of progress must be slow, but sure. Gross pretences give place to those more pure, and these give place to others still; Man, like the atom, must obey God's will, Ascend through change, and pass of change endure. St. Albans, Vt.

Special Notice from "Bliss' Chief's" Band, M. Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He say he loves white chiefs and squaws. He travel like the wind. He go to circles. He big chief. Blackfoot want much work to do. He want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No yumpum for three moon.

This spirit message was first published in *MIND AND MATTER*, January 10th, M. S. 32, with the announcement that "Magnetized Paper" would be sent to all who were sick in body or mind, that desired to be healed, also, to those that desired to be developed as spiritual mediums, for three months for three 3-cent stamps. The three months have now closed with the following result:

3,405 persons have sent for the paper by mail. 1,000 persons have received it at the office; and the hundreds of testimonials that have been received of its wonderful work in healing the sick and developing mediums, prove that Red Cloud and Blackfoot have faithfully kept their promises. That all may have an opportunity to test the merits of the paper, the price for the future will be as follows:—sheet, (postage paid,) 10 cents, 12 sheets, \$1.00. Send a silver ten cent piece if you can. Address, James A. Bliss, 713 Sansom Street, Philadelphia, Pa.

A Proposition.

I am prepared and will send to any one address direct from my office, one sheet of "Blackfoot's Magnetized Paper, postage paid, every week for one month for 40 cents; two months for 70 cents; three months for \$1.00. Address with amount enclosed, James A. Bliss, 713 Sansom St., Phila.

THE BUNDY CRUSADE ON MEDIUMS.

BY Z. T. GRIFFIN.

In my last article, I may have used very strong terms when referring to the editor of the *R.-P. Journal*, but he cannot complain of this treatment as he has, in many articles, scurrilously alluded to various persons interested in Spiritualism. For instance, this is the way he speaks of the venerable Thomas R. Hazard, on July 6th, 1877.

"THE BANNER'S HAZARD."

"For years the columns of the *Banner of Light*, have been loaded with long, wonder tales, from the prolific pen of that senile seeker of marvels, Thomas R. Hazard. He is on the most cordial terms with the Holmeses, James A. Bliss and Christina, his partner, and many other equally notorious speculators in Spiritualism. He has been at different times the owner of a large stock of 'spirit' hair of various colors and different degrees of fineness, and many other tokens of how much the spirits (mediums) think of him. This ancient wonder hunter is always favored with a first class exhibition for three reasons; First, He has access to the columns of the *Banner* to any extent apparently; Second, he has plenty of money, and Third, we give in our own words, in the *Banner of Light*, of June 29th, addressing the editor, he says: 'For years as you know I have labored to convince mediums of all classes to submit to no tests but those their guides and guardians see fit to give from the spirit-side, and to suffer no person to enter a circle for materialization, (the most advanced and delicate of all other modes of manifestation) without the express consent of the guides of the medium.'

"This advice needs no interpretation! every reader can see just where it leads, and just how valuable it is to the class of mediums, with whom he has associated. It also proves beyond a doubt to every mind not in fear of 'dark spirits,' or beclouded by superstition, the wholly untrustworthy character of all that such a man may write concerning spirit manifestations."

The above was published by a person, who, compared to the man he attempts to slander, is as a mole-hill to a mountain; and possibly Col. Bundy, to-day, is ashamed of having said what he did about Mr. Hazard. But in this instance Mr. Hazard stood in the way of the Bundys, and the mountain must be removed. To show how much knowledge Mr. Bundy is possessed of, I quote another article from that issue of the *R.-P. Journal*, in which this ubiquitous editor lectures mediums. He said: 'Cease to deal in hyperbole and loose expressions, and remember that a large proportion of the spirits who communicate know but little of the laws which enable them so to do, however glibly they may talk about them.'

Here is a man assuming to know more about the spirits than the spirits do about themselves!! Probably this is the reason why Col. Bundy excludes all communications from the *R.-P. Journal*. A friend of ours about this time, who was also a friend of Col. Bundy, told a party who was a recent investigator, that the *R.-P. Journal*, was a spiritual paper. But the investigator of only a few weeks, it seems, possessed more common sense respecting Spiritualism than Col. Bundy, soon dropped the *Journal*, remarking that he did not see in it anything from the spirit world. And so it has been with that paper ever since the time that Col. Bundy commenced his vigorous attack boldly on Mrs. Richmond in an article called "The Rational of the Richmond Riddle," and which the Spiritualists of Chicago denounced with a set of resolutions, until, to-day, as I am a personal witness of, that *Journal*, has not over twelve or thirteen hundred bona fide subscribers. Thus it has shrunk from as many thousands in three years. One paltry mail sack now contains the weekly issue of the *Journal*, since the weeding-out process was begun; when on the other hand the *Banner of Light* requires some sixteen or seventeen sacks. The receipts for the payments of postage shows this fact, and Col. Bundy of course, cannot successfully contradict it, although he has often had the hardihood to speak and write falsehoods, when written documents confronted him, the most notable of which was his reckless denial that any suit had been commenced by Mrs. A. H. Robinson in Chicago, against him and his wife, and others supposed to have an interest in the estate of S. S. Jones.

As the declaration of Mrs. Robinson, in that case is a history of the *R.-P. Journal*, I think it merits partial insertion here, extracts from which I take from the files of the Superior Court of Cook County, the dates of which are material as showing when the Bundys—I refer to Mrs. Bundy as I am sure she cannot be excused, from want of guilty knowledge of the way the conspiracy has been organized and carried along.

"THE ROBINSON-BUNDY SUIT."

This case was commenced in the Superior Court of Cook County, Illinois, by Almira H. Robinson against John C. Bundy, Clara M. J. Farson, Robert B. Farson, Lavinia M. Jones and Mary E. Bundy, who sues the defendants in assumpsit for \$50,000. By the way, this suit is virtually still pending in the Circuit Court of Cook County. Mrs. Robinson states that one S. S. Jones, in 1865, commenced in this city of Chicago, the publication of a weekly newspaper, radical in character, devoted to Spiritualism and other kindred subjects and reform, called the *Religious-Philosophical Journal*, which paper Mr. Jones managed continuously, with the exception of one year, in 1866 or 1867, until his death, on the 13th day of March, 1877; that the paper obtained a large circulation, something in the neighborhood of 20,000, in the United States, and also in foreign countries; that said Jones was materially assisted by the counsels and services of the plaintiff, Mrs. Robinson, who by the way lived openly as the wife of S. S. Jones for twenty-two years, and has borne him several children, one a young man, who is the very picture of S. S. Jones. Col. Bundy previous to his marriage with Mr. Jones' daughter, of course knew of the manner in which Mr. Jones lived, and it was often talked of that Mr. Jones should get a divorce, as he was not in reality living with Mrs. Bundy's mother. And here I assert emphatically that Mr. Bundy not only knew that Jones was living this kind of a life, but encouraged and implored Mr. Jones not to get a divorce. The obvious reason for that course was that the property of Mr. Jones in the event of a divorce, would be diverted from the Bundys. Col. Bundy was content that Mr. Jones should live with Mrs. Robinson, she having a contract to live with him, and was really the

woman on whom Mr. Jones set his heart. Notwithstanding the fact that he may have been guilty of other amours, one of which cost him his life, instead of going into, as is often done in such cases and getting a divorce.

I have here digressed a little from reciting what Mrs. Robinson sets up in court, as the history of the *R.-P. Journal*. There is no question, as she states, but that Mrs. Robinson as a wife, which she was in reality, did a great deal in building up and sustaining that paper, however bad she may have been in her transactions, with some persons as is alleged; and in her declaration she avers that, as payment, she was allowed to advertise her claims as a medical medium, in the *R.-P. Journal*, and did so to a very large extent, and received large sums of money as the result; and as a main reason of her complaint she avers that Mr. Bundy fraudulently and cunningly got her, Mrs. Robinson, to surrender certain papers under a promise to continue her advertisements, and then excluded them altogether from the *R.-P. Journal*, after he seized it, as she alleges in this suit.

But the most significant clause in Mrs. Robinson's declaration is the following, which declaration was filed in court Oct. 10, 1877:

"The plaintiff (Mrs. Robinson) further avers that on the 15th of March, A. D. 1877, at said county, the said Jones departed his life suddenly, having been assassinated, so far as known; and died intestate (though plaintiff believes that the Bundys personally know that the deceased left a will).

And in the next clause is stated that the heirs at law of Mr. Jones, had not at that time (October, 1877), taken out Letters of Administration on his estate in Cook county. This is very significant and shows almost conclusively that it was from a policy of cautiousness that these heirs—the Bundys—dared not do it, as in that instance the issue could have been squarely raised that Mr. Bundy had knowingly concealed Mr. Jones's will. The settled opinion of about all, who knew Mr. Jones believe that he, a person who had been a prominent judge and exceedingly careful as a business man, did not die without a will. In fact, Mr. Jones had repeatedly said that he had made a will, and had disposed of his property in a certain manner; and had openly stated to many persons that John R. Francis should have a life interest in the *R.-P. Journal*, and be the editor in chief after his death. He also stated that he had made liberal provisions for other persons who were near and dear friends to him—all of which took place a few days or weeks previous to his death.

The above is a part of the load which Col. John C. Bundy was carrying when he commenced to vilify and slander mediums, because certain sceptics were not satisfied as to some of the spirit manifestations and desired to run the manifestations themselves.

And now pardon me if I allude to a little personal matter which may show up another phase of Mr. Bundy's disposition. I do this as Mr. Bundy has invited me, inferentially, to compare characters with him; and as he has alluded to my personal make-up, and disease—if it may be so termed, I mean his published allusions to my having been treated for an attack of sun-stroke and over-work, at the Hospital for the Insane, at Elgin, Illinois. He knows better than any one else, that my sickness was wholly occasioned by my over-exertions to protect several sensitive mediums from his vicious attacks. I worked very hard at my regular profession, as a stenographer, taking short-hand notes in court and out of court, and devoted my remaining strength to countering his scheming. I am not ashamed of the cause in which I expended my strength and vitality, as my efforts in a measure thwarted the consummation of his scheming villainy.

This is enough on that head and now to resume, Some time previous to Mr. Jones's death, Mr. Francis, the talented inspirational writer, wrote a series of articles on Voudouism, in which he graphically pictured the power of certain people to cure this malady, many victims, of which, resided in the Southern States. Col. Bundy had lost a son, who dropped dead from a blow of a base-ball which struck him in the pit of the stomach. S. S. Jones was wantonly assassinated and a poor unfortunate girl had committed suicide in the same building; and upon getting into difficulty with Messrs. Bastian and Taylor, some one told Col. Bundy that Bastian was Voudouing him, and repeated a joke that they had heard made by Mr. Bastian; and the valiant Colonel actually travelled away to New Orleans, to visit a celebrated Voudou exterminator. Bundy certainly, in this instance, showed himself worthy to be a candidate for Theosophic honors. But I will not speculate further on this subject, for it may be that the Colonel has been Voudoed, and I hope he will escape from this persecution before he passes over to the spirit world, and meets his slandered victims face to face. He has a fear, I surmise, of being punished in this world for the villainy perpetrated on defenceless women, for it has been noted that he always has "business" out of town when an attack is made on some medium whom the Colonel thinks has a big brother who might castigate him; and it was probably just as well that he was away in one or two instances. It may be, too, as I have heretofore remarked that the play and drama would be incomplete without the archfiend. And thus, as the Colonel has remarked, it may be that he has been made to do the "ugly things that, in the end, good may come out of it. Let us hope, however, that Col. Bundy will see the error of his ways and reform, and that he and his wife will throw off the masks they have worn so long.

In the next chapter I may allude to a matter of "spirit grabbing" in which I cannot connect the Bundys with the plot, although I have no doubt they were approvers and abettors of it, as the inferences are all that way.

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Amount previously acknowledged, \$ 7 24
Joseph Kinsey, Cincinnati, Ohio, 50 00
A Friend, 1 00
Mrs. E. A. Burrell, Port Jervis, N. Y. 50
Mrs. E. S. Sleeper, \$3.00
R. Butterfield, Sacramento, Cal. 2 00
Thomas Atkinson, Oxford, Ind. 1 00

MRS. ELIZA CRINDE IN PHILADELPHIA—REMARKABLE MANIFESTATIONS.

[BY THE EDITOR.]

Among the mediums who have been subjected to the malignant misrepresentations of the *R.-P. Journal*, is Mrs. Elsie Crindle, of San Francisco, Cal. This justly distinguished medium has been making a professional tour in the East, being everywhere received with the most cordial welcome, and everywhere, through her wonderful spirit controls, carrying conviction to the minds of all beholders of the gross injustice and falsehood to which she has been subjected by Col. Bundy and his satellites, one of the most prominent of whom is Mrs. Emma Hardinge-Britten. Mrs. Crindle came direct from Chicago to the city of Washington, where she created so much interest that she could only get away on condition that she would promise to return and give further seances. Mrs. Crindle reached Philadelphia on Saturday, the 11th instant, and is stopping at the beautiful and hospitable home of Colonel and Mrs. Kase, at 1801 North Fifteenth street. She gave her first seance at Colonel Kase's on Sunday evening, which was largely attended by a harmonious and appreciative circle. The manifestations were such as to delight and surprise all who were present.

Her second seance on Monday evening last we had the pleasure of attending, and can therefore testify in detail to the beautiful manifestations of spirit return that occurred on that occasion. Mrs. Crindle is truly a remarkable medium, and the manifestations which occur through her mediumship most entertaining and instructive. The circle was composed of some twenty-five or more persons, only five or six of them being females.

The cabinet used was the little room adjoining the spacious reception room in which the circle was seated. Any person had access to it either before or after the seance. At the usual hour, Mrs. Crindle entered the cabinet. In a very short time the beautiful form of a young lady appeared in a white close-fitting dress. She called us by name, but we could not identify her. She appeared and retired many times, as did nearly all the forms that subsequently appeared. From where we sat, only some five or six feet distant, we could see the features distinctly, and we felt highly complimented that so lovely a being should claim in us a friend, which she did in answer to our question.

That form was followed by another; a young lady, who appeared in a beautiful white bridal dress, the veil worn not concealing the sad and mournful expression of a most beautiful face. She came holding out towards the circle an exquisitely arranged wreath of snow white flowers, as if desiring to tell us of the sorrow that had made years of her life a burden. We were at a loss to understand at the time the graceful pantomime. It was suggested that she had brought the wreath to give it to some one in the circle. In reply, she shook her head; and placed the wreath upon her own pallid brow. Thus standing before us, she looked the bridal queen of female loveliness. As she withdrew, the intelligent and faithful guide of Mrs. Crindle, Mr. James Gruff, informed the circle that the young lady was known to himself and the spirit band, as the spirit bride. He said she had the misfortune to lose her affianced lover on the eve of her marriage, and the loss had so preyed upon her mind as to dethrone her reason, in which state she had passed to spirit life. Finding that she could materialize, she always came in her bridal dress, as if prepared for the coming of her lost lover. Her unmitigated grief, Mr. Gruff said, had held her to the earth and she continued as when she first entered spirit life. This recital made a strong appeal to our sympathy and our whole soul went out to the lovely stranger in a desire to give her relief. When she again appeared in her full bridal array, and still wearing the wreath of white flowers, we questioned her as to her expected lover, and asked her if she did not know he was in spirit life. "Have you not met him there?" we asked. She answered, "No," and burst into tears—as touching a sight as we ever witnessed—a weeping, sobbing spirit. Availing herself of that manifestation of mental consciousness, we appealed to her to put aside all that could recall to her mind her earthly sorrow—told her that her lover was awaiting her in the spirit life, and could not come to her—that it was for her to go and join him—that she could not do that so long as she clung to the sad memories of her mortal life—and begged her to act upon the advice we had given. We saw the good effect of our appeal, in the hope lighted features of her lovely face, as she withdrew. Feeling confident that we had succeeded in breaking the chain that bound that beclouded mind, we turned to the circle and said: "That spirit has been set free. From this time forward she will be a happy spirit." Hardly had we finished those words when unexpectedly the same spirit appeared again—her bridal veil and wreath were laid aside—her face was animated with intelligence and grateful tenderness—her bare and perfectly moulded arms were reached out to us with the most natural grace, as if she desired us to come to her. We went forward with becoming caution and took one of her extended hands. She drew us to her and placing her other hand upon our head, drew it forward until our face was close to hers. Then, saying in a low whisper, "God bless you, sir," she gave us an angel's kiss upon our cheek. She again retired and after a few moments appeared, her whole manner indicating her restoration to reason, and standing erect in the consciousness of that fact, she pointed upward, repeating the words, "I hope! I hope!" Assuring her that her hope would not be in vain, she retired for the last time.

The question is often asked, "Of what good is Spiritualism?" That question is amply answered, in the facts we have just related. If Spiritualism is ever studied and understood as its spirit authors have intended, it will become "The balm in Gilead," for the healing of humanity. We will never cease to feel grateful, that even at the mature age of fifty-two we were permitted to realize the unalterable truth of Spiritualism, and that we have been permitted through that mighty channel to work for humanity, both on the earth and in the spirit life.

For full one hour spirits came with perfectly materialized forms and many persons in the circle received the most positive evidence of the presence of their spirit friends. A remarkable feature of these manifestations was that most of the forms could speak, and give their own names and call their friends by name, although all were entire strangers to the medium. Three manifestations took place of a most unmistakable and unusual character. Two female forms appeared in full view at the same time, one the sister and the other a daughter of a lady

who was present. These two forms appeared many times together, as well as separately. No one, however sceptical, could have doubted the spiritual nature of that splendid manifestation. Subsequently a spirit mother appeared bearing in her arms a babe. This was a most beautiful sight. The spirit mother was a daughter of a lady present, and most affectionately pressed the little one to her bosom. The babe was a living, animated child, and we plainly saw the movements of its arm, hand and fingers. This was only the third time that we have seen the materialization of so young a child. The third manifestation of a most unusual character was the appearance of a lovely little girl four or five years of age, who sung in a childlike musical voice, "She has Climbed the Golden Stair." Having completed her song, she kept repeating, "Mamma! mamma! mamma!" We went close up to her to get her to tell us her name, and saw her plainly. She gave it as Effie Foster. Mr. Gruff, the guide, said that she had been coming to Mrs. Crindle's seances, hoping to find her parents who were church people, and would give their spirit child no opportunity to reach them. How many other unhappy spirit children, of Christian Church parents, are thus made to sorrow in spirit by the bigotry of those who should open—not close—the door against them? Blessed little Effie Foster, the lesson thy coming teaches will not always be lost to a now prejudiced world.

The closing materialization was that of "Star Eye," a girl apparently of thirteen years. She has a remarkable power as a materializing spirit; can appear in a strong light and converse, without an apparent effort, for any length of time. She told the circle that her parents had been murdered by the Snake Indians when she was four years old, and she was made captive. At the age of thirteen she was designated to be the squaw of a burly Indian, but was saved from that misfortune by passing to spirit life. This spirit comes as a bright, fun-loving and witty spirit, and by her girl-like sallies of humor, makes herself very entertaining to the circle. She possesses a wonderful faculty of reading the thoughts of people, and gives the most perfect tests of the presence of spirits by giving names, places, etc., with rare mistakes. "Star Eye," after her appearance, seemed to monopolize the materializing power, and as events proved, exhausted the resources of the band. Just before the seance closed, a noise was heard in the cabinet, and the horn used by Mr. Gruff was heard to strike something and fall upon the floor. Immediately "Star Eye" told the circle that a Catholic priest had wrenched the horn from Mr. Gruff and had struck the medium in the eye. This necessitated the breaking up of the light circle, in order to get rid of the evil spirit power. Mrs. Crindle's eye was very much bruised and quite painful.

The circle was then formed for the seance in the dark. All in the room, except the medium, sitting with hands joined. Mrs. Crindle had flour placed in both hands, which she held to preclude the possibility of producing the manifestations that might occur. No sooner were the lights extinguished than the guitar, that was upon the table in front of the medium, seemed to take wings and flew far above the heads of the sitters, in all parts of the room, with the greatest rapidity. In the centre of this room is a six burner chandelier. The guitar seemed to fly around it in close proximity without touching the globe shades. Soon thereafter all the instruments, consisting of drum, guitar, trumpet and bell, started off in a similar way, all being sounded in concert at the same time. Mr. Gruff and "Star-eye" materialized and conversed with the circle, answering all questions asked with a good nature and patience that was surprising. Mr. Gruff sang several songs through the trumpet with fine effect—amongst them "Be Kind to the Erring." "Star-eye" honored us with one of her coquettish kisses, and the hand of our father was pressed upon our head as he spoke to us. Others received equally marked attention.

And this is the medium that Col. Bundy refused to insert an advertisement for pay, alleging he would advertise for no medium whom he had not tested. Mrs. Crindle offered to give him a test seance, but with the dishonesty which has characterized his whole editorial course, he took precious good care not to visit Mrs. Crindle's seances while she was in Chicago, although there for weeks. He doubtless dreaded the searching penetration of "Star-eye," who, in her artless sincerity, does not hesitate to tell all she sees or is given to her. Col. Bundy fears the spirits more than "the devil," is said, to hate holy water. Friends of Spiritualism, stand by our mediums, protect, encourage and cherish them, for through them alone is the regeneration of mankind possible. God bless Mrs. Elsie Crindle and all faithful mediums, is our heartfelt desire.

Home for Worn Out Mediums.

We, the undersigned, pledge ourselves to give the amount set opposite our names, towards founding a Home for worn out mediums, when said amount pledged shall reach the sum of five thousand dollars.

| | |
|--|---------|
| Joseph Kinsey, Cincinnati, Ohio..... | \$ 1 00 |
| J. B. Campbell, M. D. V. D., Cincinnati, Ohio..... | 10 00 |
| James A. Bliss, Philadelphia, Pa..... | 10 00 |
| Phoebe Cross, New Lenox, Ill..... | 1 00 |
| Mr. N. W. Brown, Nederland, Colo..... | 1 00 |
| Mr. N. W. Brown, "..... | 1 00 |
| Mrs. Mary E. Williams, Nederland, Colo..... | 1 00 |
| Thomas Atkinson, Oxford, Ind. (Paid)..... | 1 00 |
| B. L. Fetherolf, Tamaqua, Pa..... | 10 00 |
| B. L. Fetherolf, offer of professional services..... | 90 00 |
| Mrs. Williams, Cincinnati, Ohio..... | 1 00 |
| Miss Jessie Williams, Cincinnati, Ohio..... | 1 00 |
| Mr. R. C. Kerr, Augusta, Ga..... | 1 00 |
| Mr. R. C. Kerr, "..... | 1 00 |
| Mrs. M. T. Shulman, Boston Mass..... | 1 00 |
| Robert Anderson, "..... | 1 00 |
| John Winterburn, Cincinnati, Ohio..... | 1 00 |
| A. V. Goodin, Cape Springs, Mo..... | 1 00 |
| Benefit Materializing Se | |

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

WILHELM GOTTFRIED LEIBNITZ.

GOOD AFTERNOON, SIR.—When on earth I devoted myself to the study of philosophy and science. I did not rightly comprehend what I taught, for in dealing with the minutia, in a manner, I became lost in speculation. Such speculation resulted in my theory concerning the atoms of matter possessing the qualities of affinity or sexuality—that is, that there were male atoms and female atoms, which I also termed monads. But this theory of atoms is not scientifically true, for there is no mind of mortal, nor any instrument invented by man, that can show the limitation of the divisibility of what are called atoms. Therefore I would say to scientists, you can never by your methods of investigation come near enough to the reality to comprehend the subtle essence known as life. This is a spiritual essence or principle that the material man will never comprehend. As there is a resurrection of material things in new forms, so there is a re-formation of the essence or principle called soul or spirit. This spirit or soul condition of being cannot be recognized by mortal unless in an abnormal condition; that is, until he has reached that state in which he exists, balanced, between the material and spirit world, through what you term clairvoyance, trance, and the psychometric state. These conditions are the result of soul force; and it is upon them that you will have to rely for knowledge of the life eternal. There cannot be any life in matter unless it is quickened by the spirit. The principal agent of life is heat—its destroyer, cold. Thus heat is the agent of the spirit and forms the connection between matter while in inertia, and matter when it receives such a degree of spirituality as will make it fit for the good of all things. I would say this to all inquiring mortals, that all the light that they can gain of the spirit life must come through the highest organisms ever developed on this planet, and such organisms are the bodies of men and women. As those bodies are the highest temples built by an Infinite Spirit, so from those temples will come forth the truth, in relation to the divine life beyond the grave. I have felt it my duty to express my views as a spirit, and thank you for the opportunity. My name was William Leibnitz.

[We find this communication strikingly consistent with the personal history of Leibnitz, which was wholly unknown, to ourself or to the medium. It is every way worthy of the mind of that profound philosopher. We gather the following pertinent facts from the *American Cyclopædia*.—Ed.]

"Wilhelm Gottfried Leibnitz, a German philosopher, born at Leipzig at the beginning of July, 1646, died in Hanover Nov. 14, 1716. * * * Before he was twelve he 'understood the Latin authors very well, began to lisp Greek, and wrote verses with singular success.' He was already studying the greatest modern as well as ancient philosophers, was comparing Bacon and Descartes with Aristotle and Plato, and was aiming to grasp the unity of all the sciences. * * *

"To indicate the notion of causality was the object which Leibnitz had in view in declaring all matter to be necessarily active. He affirmed that one body cannot receive the power of acting from any other, but that the whole force is pre-existent in itself. He thus substituted in the study of nature the notion of force for that of mode, the form of dynamics for the form of abstract geometry. This principle is the key to his peculiar system. He begins with maintaining that the pure *a priori* conceptions of the reason are full and adequate expressions of objective realities. * * * The Cartesian doctrine, that substance consists essentially in extension does not explain the constant movements and developments of nature. Unless, therefore, every phenomenon be regarded as a direct product of the divine mind, Leibnitz maintains that some inherent, causative, initiative power must be attributed to matter. This power cannot reside in masses as such, since they are infinitely divisible, and may therefore be reduced to a zero of extension, till they lose every material property. Hence his doctrine of monads, as the simple active elements of things, the verifiable, living atoms of nature, the immaterial, indivisible, and final forces of the universe, uninfluenced from without, but continually changing by an inward principle. All monads contain an inward energy, by virtue of which they develop themselves spontaneously; they are all different from each other, each having peculiar attributes; all are, properly speaking, souls, being endowed with perception, though those which compose material objects do not possess a perception or consciousness; all are independent of each other, having their own means of development and forming a microcosm or living image of the whole universe."

"Such was the philosophical theory of Leibnitz. As a spirit he has realized the incorrectness of it, and comes back to testify to that fact. Spiritualism, it would seem, is destined to as effectually dispel the fallacies of philosophy and science, as of religion. Truly a new era has opened upon this planet. Where and when it will culminate, who can predict?—Ed.]

JULIUS LUCIUS FLORUS, (A Roman Historian.)

I GREET YOU, SIR.—My mortal life came to an end about A. D. 130. In the time when I lived on earth all was confusion. Mankind were struggling for more light. The spirit of progress was strong, but it afterwards became buried beneath Christianity. To that religion we owe the long dark night of mental slavery. This religion was in its infancy in Rome, in my day; but I think I can truly affirm from what I positively knew, that not only did the man called Jesus Christ never live, and that none of his apostles, so-called, were known of at Rome when I lived there, I was engaged in writing a history of the Roman emperors at that time, and all sources of information were open to me, so that I could investigate all existing evidence and write a correct history of what I had taken in hand. Only a portion of my writings have been preserved and are in existence to-day. The reason of this was that there were three pages devoted to denouncing the Christian religion, which were condemned and destroyed by one of the popes, he thinks by Urban IV. The Roman Catholic Church authorities, had a much better reason than that for destroying or mutilating the writings of Florus, and that was the fact that there was no reference in them to any of the events which are claimed as historical, in the Holy Bible. To get rid of the damning fact that there is no historical basis for their theological fictions, the Christian priesthood have been guilty of the heinous crime of destroying nearly all trace of the concurrent history of the first two centuries of the Christian era. What little of it they have permitted to come down to us, they have so altered and changed, as to destroy its historical value. Thanks to benevolent and all powerful spirits the way is rapidly opening to restore to the world, the knowledge which those religious

taints nothing that was not known to the ancients before that time. So much in relation to my mortal knowledge. I will now tell you that, in the spirit life, I find that the ancient pagan idolater has a better opportunity to progress as a spirit than a bigoted and self-willed Christian. There are millions of Christian spirits in spirit life, many of whom know that their religion is a fraud, and yet they will not acknowledge it to be so. They seek to keep up that mental slavery in spirit life which they maintained when here. The difficulty in the way of reforming these spirits is, that you are constantly sending fresh additions of them to swell their ranks. So long as this state of affairs continues, you must not wonder at the spiritual darkness that overshadows mankind. The enemies of truth that you meet here on the mortal plane are as nothing compared to the infinite number of spirits that are contending against you on the other side of life. But all that a true progressionist can do is to fight the good fight for truth here, and then become translated to spirit life as a missionary on the other side. In this work you cannot fail to attain infinite happiness. My name was Julius Lucius Florus, a Roman historian. I was in the height of my work about A. D. 125."

[We take the following account of Florus from *Smith's Dictionary of Greek and Roman Biography*.—Ed.]

"Annæus (?) Florus. We possess a summary of Roman history, divided into four books, extending from the foundation of the city to the establishment of the empire under Augustus (A. D. 20) entitled *Rerum Romanorum Libri IV.*, or *Epitome de Gestis Romanorum*, and composed, as we learn from the proemium, in the reign of Trajan or Hadrian. This compendium, which must by no means be regarded as an abridgement of Livy, but as a compilation from various authorities, presents within a very moderate compass a striking view of all the leading events comprehended by the above limits. A few mistakes in chronology and geography have been detected here and there; but the narrative is, for the most part, philosophic in arrangement and accurate in detail, although it has too much the air of a panegyric upon the Roman people. The style is by no means worthy of commendation. The general tone is far too poetical and declamatory, while the sentiments frequently assume the form of tumid conceits expressed in violent metaphors.

"With regard to the author all is doubt and uncertainty. In many MSS. he is designated as *L. Annæus Florus*, in others as *L. Julius Florus*, in others *L. Annæus Seneca*, and in one, perhaps the oldest of all, simply as *L. Annæus*. Hence some critics have sought to identify him with Julius Florus Secundus, whose eloquence is praised by Quintilian, etc. * * * But all these opinions rest upon nothing but mere conjectures. It would be a waste of time to discuss the native country and personal history of a person whose very name we cannot ascertain with certainty, and therefore we shall refrain from examining the arguments by which scholars have sought to demonstrate that he was an Italian, or a Gaul, or a Spaniard."

[Leo Jouhert, in the *Nouvelle Biographie Générale*, says of Florus:

"There was published some years since, a curious fragment from a manuscript of Brussels, entitled *Punii Flori* (by mistake of copyist *P. Annæi*) *Virgilis orator in poeta incipit*. The published fragment contains only the introduction of this treatise; it is in the form of dialogue, supposed to have been held towards A. D. 101, and we learn that the author was born in Africa. Having gone to Rome when very young, he contended for the prize of poetry at the Capitoline games celebrated by Domitian. He was decreed the prize by the public applause, but the emperor refused to give it to him. His feelings outraged by this injustice, Florus, not wishing to return to his country, determined to travel. He visited by turns Sicily, Crete, Rhodes and Egypt, crossed the Alps and the Pyrenees, and finally settled at Tarragona (Spain), where he became a superintendent of the education of children. The identity of the name and the concurrence of dates are almost enough to warrant us to see in these three Annæus Floruses only one and the same personage. The poet traveller could have composed his epitome of Roman history in his studious retreat of Tarragona, towards the end of the reign of Trajan. He afterwards took this path to Rome, and was retained in that capital by the benefactions of Hadrian. Having grown old, he returned to poetry, that he had cultivated in his youth, and that he had always loved, as the poetical style of his history and the numerous souvenirs of Virgil and Horace attest. It is thus easy to reconstruct, by conjecture, and without improbability, the biography of Florus; but it will always lack the authority of historical testimony."

[We feel assured that our readers will not begrudge the space we have given to this account of Florus. The remarkable analogy existing between the spirit account of himself and the fragmentary facts which have been permitted to come down to us concerning him, constitutes a most important proof of the power of spirits to return and correct the historical, as well as the religious errors of the past. This communication fully confirms Jouhert's conjecture as to the fact that but one and not three Floruses wrote concerning Roman history. The name of that Florus was Julius Lucius, and not either of the names that have been attributed to him. Here we have another historian, writing at the very time when Christian theologians claimed that the Christian Scriptures were being composed, and who had access to all sources of information of that period, who declares that there was nothing then extant in relation to any man Jesus Christ or his alleged apostles. He admits that the religion that afterwards was called Christianity, was then in its infancy at Rome, but its Scriptures had no existence then. He says that he devoted three pages to denouncing the Christian religion, which was then taking shape, and for that reason a part of his writings were destroyed by one of the popes, he thinks by Urban IV. The Roman Catholic Church authorities, had a much better reason than that for destroying or mutilating the writings of Florus, and that was the fact that there was no reference in them to any of the events which are claimed as historical, in the Holy Bible. To get rid of the damning fact that there is no historical basis for their theological fictions, the Christian priesthood have been guilty of the heinous crime of destroying nearly all trace of the concurrent history of the first two centuries of the Christian era. What little of it they have permitted to come down to us, they have so altered and changed, as to destroy its historical value. Thanks to benevolent and all powerful spirits the way is rapidly opening to restore to the world, the knowledge which those religious

bigots thought they had forever destroyed. But precious testimony is that truly, when Florus, the Roman historian, returns from spirit life, and attests the fact that religious bigotry is as rife in spirit as in mortal affairs. He speaks truly when he says that state of affairs must continue, so long as we continue to manufacture religious bigots, and send them to swell the bigoted spirit hosts. No greater curse ever scourged humanity than religious bigotry. When will mankind see this and put an end to it? When?—Ed.]

JONAH ROGERS, (A Baptist.)

GOOD AFTERNOON, SIR.—I left this life about the first of October, 1834, from a place called Huntingdon, Pennsylvania. My religion was that of a Baptist, and all these years that have elapsed, since I changed, has brought me neither peace, contentment, nor happiness. A strange admission but nevertheless true. There is an unquiet feeling, a desire for some change; and I have only lately awakened to the fact that the cause of all my spirit trouble lies in this. I am self-deceived. Why so? you may ask. I answer, I started on my spirit journey, with the idea that I was to be saved by one called the Son of God, and I have found out this. There is no especial Son of God. All human beings are the sons and daughters of God, and their happiness as spirits lies in one direction. What is that direction? It is marked by the light of reason. Awake! Reason, argue yourself out of your monotonous condition as a spirit. When here I considered myself a strict, stern moralist. I thought that every man and woman should have stamina enough in themselves to keep free from sin. As a spirit I found myself unhappy, because I looked not with an eye of forgiveness upon the short comings of my fellow beings. I have also learned this, as a spirit, that all people are not cast in that stern mould that I was; and that if I had been born under the same circumstances, I would probably have been worse than they. In conclusion I would say, there is no religion but the law of love—a true, honest and devoted love to every living thing—this alone will make you happy as a spirit. My name was Jonah Rogers.

[Any information concerning Jonah Rogers, will be esteemed a favor. His testimony is most important and instructive.—Ed.]

CARDINAL FREDERICK BORROMEO.

GOOD DAY, SIR.—Many of my colleagues in spirit life look upon my coming here to-day, as an act of awful impiety; but I am convinced that my hopes of a brighter life in the spirit, will be met by my coming here. I was a Catholic. Not a bigoted, self-willed one, but one who became such through the force of circumstances. While a relative of mine is canonized by the Catholic Church, and has a church called by his name in this city, St. Charles Borromeo, I have come here to lay aside all priestly honors and church dignities and for the following reason. I have been convinced through my observation as a spirit, of the erroneous doctrines of Catholicism; and as I am cramped in my spiritual atmosphere, I want more liberty, I want to obtain more knowledge as to the real ultimate of a spirit-life; and this is to be found in no sectarian Paradise. If others choose to delude themselves, I pant for freedom. The source of my enlightenment lies in the Asiatic books and manuscripts, studied by me before passing to spirit life. Those Asiatic records are full of Spiritualism. Spiritualism has been my Saviour, for it has made me free and unbiased in my views. Now although I read those Asiatic works when here for long—long years, in spirit I have revolved them over in my mind, and have found that those ancient authors had correct views upon points about which I was bigoted. Although holding a Cardinal's position in the Catholic church, I am honestly forced to say that Catholicism has never given me one moments happiness since I left the mortal form. But my researches in ancient Spiritualism have been the guiding star amidst my darkness as a spirit, and therefore I honestly confess that fact here to-day. I was connected during my mortal life with what is known as the Ambrosian Library, at Milan, Italy; and sent persons to collect books and manuscripts all over Europe and Asia. It was then, and in that way, I gained the knowledge I have spoken of. Hoping that all classes of people may read this—reflect upon it—and act upon it—and that their spiritual happiness will not be delayed as mine will be, you may sign me Frederick Borromeo, a cardinal of the sixteenth century.

[We take the following account of Cardinal Borromeo from *McClintock and Strong's Cyclopædia of Ecclesiastical Literature*.—Ed.]

"FREDERICO Borromeo, cousin of Cardinal (Carlo) Borromeo, was born at Milan in 1564. He resided first at Bologna and then at Pavia, and afterward went to Rome, where he was made a cardinal in 1587. He was both a classical and Oriental scholar, and was intimate at Rome with Baronio Bellarmino, and the pious philanthropist, Filippo Neri. In 1595 he was made Archbishop of Milan, where he adopted the views of his cousin and predecessor, St. Charles, and enforced his regulations concerning discipline with great success. He used to visit by turns all the districts, however remote and obscure, in his diocese, and his zealous labors have been recently eloquently eulogized by Mazzoni in his *Promessi Spini*. He was the founder of the Ambrosian Library, on which he spent very large sums; and he employed various learned men, who went about several parts of Europe and the East for the purpose of collecting manuscripts. About 9,000 were thus collected. Cardinal Borromeo established a printing press, annexed to the library, and appointed several learned professors to examine and make known to the world these literary treasures. He also established several academies, schools and charitable foundations. His philanthropy, charity and energy of mind were exhibited especially on the occasion of the famine which afflicted Milan in 1627-28, and also during the great plague of 1630. He died Sept. 22, 1631.—From the *English Cyclopædia*.

[Could anything be more important to religious bigots than this testimony from the spirit of Cardinal Borromeo? We defy any one to successfully question the authenticity of that communication. Neither the medium nor ourself knew of the existence of such a man as Frederick Borromeo. Truly the hour of mental freedom is at hand when high Catholic spirits come back to earth to testify to the untruthfulness of Christian doctrines, and the positive truth of Spiritualism. God speed that hour is our prayer.—Ed.]

GEORGE CLINTON ANDREWS,
(A Methodist Preacher.)

GOOD AFTERNOON, SIR.—I was a preacher of the word according to Methodism. I was earnest,

sincere, and desired to make men and women happy by converting them to my faith. As a spirit this is a cause of the deepest regret to me. Why? Because I have led their spirits astray. "Where is that salvation that you as one of the self-chosen disciples of Jesus Christ, proclaimed to us?" Was the question those spirits ask me; and after three years of spirit life I have been unable to find that any of the promises laid down in the Scriptures have ever yet been verified. I have found no God—no Saviour—nothing but that same routine that I pursued when here. In my desire to become free from these surroundings I met with a spirit who has communicated to you, John Howard is his name. He said that in coming here that these scales—this spiritual blindness—would be removed from my sight, and instead of seeing the spirit life, as I would have it to be, that I would see it as it really exists. This is why I come here to get advice from you. Please tell me how to act and I will follow your directions. I was a Methodist clergyman in Pike county, Pennsylvania, and my name was George Clinton Andrews. I was a circuit preacher. [Who knows anything of such a person? The advice sought was given.—Ed.]

MRS. ANNIE J. PEYTON.

GOOD AFTERNOON.—Some one spoke to me and told me that the gentleman who was just here, was coming to this place to get enlightened in regard to true spirituality, and I followed him. I only know of him as being upon the same plane of spirit-life as myself. Like him I have not found happiness. This singing of hymns—this praying—I have found perfectly useless in helping me onward as a spirit; and I come here with the earnest desire to get free from this one thing, over and over, to have more real life and not so much artificial life. My relations and friends who are with me in spirit life say they are happy, but I think they are simply deluded. It is a false kind of happiness. It is more like rest—but a spirit cannot rest. Spirits want something all the time, and there is something in my spirit that is calling me to go outside of the circle that I am in. Now I have a faint hope that by my coming here, you may help me. I have listened to what you said to the other spirit, but my case is a little different, in this particular. A woman wants to join those friends who were nearest to me. Some how they have escaped the conditions into which I fell. And now, sir, I would ask you what you think would be the shortest way to gain the place where those I loved the best in earth life, are now as spirits. My name was Mrs. Annie J. Peyton, Lafayette, Indiana.

The Eddy's in New York City.

I thought it might be interesting to your readers to give them a brief account of a few seances I attended at Horatio and Wm. Eddy's rooms, No. 131 Eighth avenue, New York City, from Nov. 27 to Dec. 1.

I attended a seance every evening, at which from eight to fifteen materialized forms appeared outside of the curtain in a good light.

On the first evening one of the band came outside the curtain and sat on the stool, from ten to fifteen minutes, answering questions and talked to us about the conditions and mode of life in the next sphere. Just before the close of the seance Mrs. Eaton, who seems to be the principal controlling spirit, said she was going to psychometrize one of the persons present. She then said that I had brought a new influence into the seance and gave me a brief description of my leading characteristics, which I considered very correct. This manifestation I never heard of before at a materializing seance. She also said I would make a powerful medium, and that in the future I would cross the ocean. I accept the above prophesies with a large grain of allowance. She spoke in a very loud voice while standing behind the curtain of the cabinet.

On the third evening a man by the name of Lawrence walked to the curtain to grab the spirit of George Fox (one of the band); he pulled the curtain to one side, just as the young man that had charge of the seance grabbed the grabber and walked him speedily to his seat. E. V. Wilson came out of the cabinet soon after and said if he (Lawrence) would run the risk of his life he could not blame the spirits if harm came to him.

The last evening E. V. Wilson came out again and shook hands with four persons. Horatio Eddy's closing seance each evening, given in the light, is very satisfactory as far as spirit power is concerned, as the conditions under which the manifestation take place are such that the charge of fraud is impossible.

One manifestation I think more wonderful than Slade's slate writing manifestations, takes place as follows: A visible spirit hand holds two slates together, with a pencil between them, above the curtain, where all in the circle can see them, and while in this position all can see a communication filling the slate written by an invisible hand. Such a communication was written the last evening I attended the seances and signed E. V. Wilson. It was in the form of an address to his friends in earth life. I consider the Eddy brothers honest, truthful and reliable mediums.

W. L. West.

December 13th, 1880.

Strong Endorsement of James A. Bliss as a "Letter" Medium.

The following letter was sent to Mr. Bliss unsolicited upon his part, and as it is an endorsement of his comparatively new phase of mediumship, we give it in full to our readers.

WARRENSVILLE, Du Page Co., Ill., Dec. 7, 1880.
James A. Bliss—Kind Sir:

Some two weeks since I received from you, or through you perhaps I should say, a communication from my husband, who has been some two years a dweller in spirit life. It was wholly unexpected and unsolicited, as I had simply written to you for some magnetized paper, but not unwished for, however, as it had been my purpose for some time to address him through you. The communication was so pleasing to me, and with such a wonderful test, that it made me wish for more.

I accordingly wrote a sealed letter, addressed to him, and enclosed it to you, and yesterday I received a reply. If the first was gratifying and joyfully received, the second was doubly so and more, as matters were spoken of and names mentioned of which you could not by any possibility have had any knowledge, and in a manner so characteristic of my departed husband, I think it is due you that I make this statement, and you are at liberty to make this public.

Your ever sincere friend and well-wisher,

RUDOLPH HYDE WILLIAMS.

studied Spiritualism to very little purpose not to know that no revelation ever came from any heaven to mortals. Spiritualism teaches as one of its prime factors that all revelation to mortals from supermundane realms has come from human spirits with no special endowment of wisdom or goodness. Dr. Buchanan does not appear to have gotten beyond the milk diet for babes, in adhering to the idea of a special heaven. Heaven, if it means anything, is a mental condition of perfect satisfaction, and this may be attained anywhere by those who can adapt themselves to circumstances. There are as many heavens as there are individuals to enjoy them, each, in itself, as perfectly in accord with universal law as any higher or lower condition of adaptation. Spiritualism teaches that it is not from any one heaven that can be derived the knowledge which mortals need, but from every condition in spirit life. Therefore the folly of attempting to ignore this great leading truth. Says Dr. Buchanan:

"If knowledge is not used for that purpose [to make men better and happier] it is of no practical value, and if Spiritualism does not bring the world nearer to heaven it is a practical failure."

What does Dr. Buchanan mean by heaven? He uses it in the same sense that sectarian Christians use it, and speaks of it as a place, and not as a condition of the mind. We know that knowledge is useful, even to those who do not turn it to the best account. We, therefore, very widely differ with Dr. B. in his limited estimate of the utility of Spiritualism. The Christian is no nearer heaven than the atheist, and yet Dr. B. sets so much store by the mere term Christian that he wants to tack it as a label to Spiritualism. This is childish nonsense. Says Dr. B.:

"There are not a few who believe in the Spiritual facts and might therefore be called Spiritualists in belief, who are doing what they can to make Spiritualism a practical failure by opposing, repudiating or decrying its religious principles, opposing all religious organization; showing their sympathy with infidelity of the Bradlaugh and Ingersoll type, and their indifference to the higher teachings of Spiritualism."

That seems to be about as near the truth as Dr. Buchanan's narrow and bigoted prejudices will allow him to come. What, pray, are the religious principles of Spiritualism. As well might Dr. B. talk about the religious principles of mathematics, of geology, of chemistry or natural physics, as to talk about the religious principles of Spiritualism. These are all alike, but the formulation of especial facts pointing out the existence and operation of universal natural law, and have no more to do with religion than the whole range of natural occurrences. The word religion is derived from the Latin word *religio* from *religio*, to bind back. In its general sense it means any particular system of faith, and to add to the number of faiths would be a high crime against humanity. We, as a Spiritualist, are unwilling "to bind back" humanity with any such a reactionary scheme. There can be no "religious organization" in Spiritualism; and, that Dr. Buchanan does not see this, shows how little he is capable of profiting by the teachings of returning spirits. The reason for this is undoubtedly because Dr. Buchanan, by his narrow sectarian prejudices, attracts to himself bigoted Christian spirits who play upon his weakness and influence him to help enslave the minds of his fellow-beings. Outside of the Harmonialists and the Christian Spiritualists, so-called, we know of no Spiritualists "who are doing what they can to make Spiritualism a practical failure." It is for that reason we are induced to notice the movements of Dr. Buchanan. Says Dr. B.:

"The most perfect form of spiritual religion came to the world eighteen centuries ago. But out of that religious movement sprang a church which was not founded by the founder of Christianity, and which rapidly became an apostate from his essential principles."

There is a refreshing coolness about those unsupported assertions. Where is there one particle of evidence to show that anything bearing the remotest analogy to a spiritual religion came to the world eighteen hundred years ago. Until little Katie Fox discovered the great secret of the ages through the tiny raps, no one ever heard of anything that could be termed spiritual. If the idol of Dr. Buchanan, lived and practiced mediumship, as he pretends, then nothing can save him from condemnation for the highest crime a man could commit, that of deceiving his fellow-men as to the true nature of his gifts and mission. If we had no other reason for disbelieving in the historical or personal existence of Jesus Christ, or Jesus the Christ, than the fact that he nowhere taught that he was influenced by human spirits, or that human spirits could and did return for good or evil to the earth; that fact of itself would settle the business for us, for no good man would have been guilty of such cowardice or wrong to humanity. But what sense, reason, or propriety, is there in pretending that the Christian Church was not the legitimate outcome of the teachings put into the mouth of Jesus, who, it is universally admitted, never wrote a word of what has been attributed to such a being? If Dr. Buchanan had set out to show how fit he could carry inconsistency, he would not act differently from the course he is taking. It is for that reason we do not hold him responsible at the bar of reason for what he says and does. Says Dr. B.:

"It is a gross deception to confound the theology of this apostate church with the spiritual religion of Jesus."

Where is the record of that spiritual religion of Jesus Christ? If it is within the lids of the Bible, we rather think that church from which Dr. B. receives his Bible, knows better what it is than he does, and any Christian will very quickly tell him so should he make such a preposterous assertion in their hearing. The fact of the matter is, Dr.

Buchanan does not understand his own assertions, or rather those of the spirits who influence him to seek to impede Spiritualism, in the only way it can be impeded, by efforts to sectarianize it. Dr. Buchanan has made one admission that ought to settle his desire "to bind back" the spiritual movement of to-day to any condition of things that has preceded it. He says:

"I fully agree that the present development of spiritual knowledge and the development which is coming in the future are far more extensive than anything in the past; and no one goes farther than I do in that direction—in fact, no one has ever gone so far or promised so much in the way of coming developments which are to make the next hundred years glorious in the blaze of celestial light beyond all the world has ever known or hoped for."

Then, Doctor, let the movement go on. If it has reached so advanced a point, not only without the help of the name of Christ, but in spite of all who are blindly enslaved by that name, why in the name of common sense let it proceed without attaching that incubus to so glorious and successful a movement. But this clear and plain duty Dr. Buchanan disregards. He says:

"To my mind it is clear that the proper name of this great universal religion is CHRISTIANITY. * * * The question of a name is simply a literary question. It is not a religious question," etc.

Well, say this is so, what are you making such a bother about a name that Dr. B. himself admits has lost any true or comprehensible meaning. We do wish he had one-half as much consistency as he has a flux of words, and we might once and a while get an idea that would be worth considering. Dr. B. has undertaken a double scheme. He seems to have in view a double purpose. One is to limit the term Christianity to designating the narrowest view of Spiritualism, and the other is to limit Spiritualism to the most preposterous meaning of the term Christian. In the language of Bob Ingersoll: "It won't do." Doctor, it won't do.

Doctor Buchanan then goes into a labored philological disquisition to show that the word Christian, has nothing specially to do with any man, but is an adjective expressing the quality or characteristics of an inspired teacher. Then it is wholly out of place as a designation for the inspiration that comes in such a flood from every grade of spirits in spirit life, which is as varied as the mental and moral characteristics of the innumerable spirit hosts. Each controlling spirit has his or her individual views as to what is true and good, and therefore the whole range of spirit experience must be taken into account before a correct judgment can be formed of the essential teaching of Spiritualism. Those who seek to ignore the teachings of the less advanced spirits, can be of no account to either spirits or mortals, as their egotism precludes them from learning the primitive lessons of Spiritualism, without which there can be no proper appreciation of that which lies beyond and grows out of the humbler phases of spirit communion. Says Dr. Buchanan:

"You understand that Christ is not a personal name, although it may be connected with the name of Jesus, and hence the Christian is not necessarily a follower of Jesus, unless he shall recognize him as his Christ. That which truly constitutes the Christian is the following of inspired teaching—the highest teaching of Heaven to mortals. Who are the highest teachers is a distinct question."

According to this definition Hindoos are Christians for they worshipped Christau hundreds of years before Christianity was ever thought of. If then Christianity is not the peculiar religion attributed to Jesus the son of the Virgin Mary, then it is certainly about time that meaningless term, Christian, should be dropped by those who have been made free in the truth of Spiritualism. Those who seek to fasten it upon Spiritualism, and he may rest assured that no such theological clog will be allowed to impede the spiritual movement. If Dr. Buchanan and others desire to build up another Christian sect no one will object. It is their duty to do so, if they think it a matter of any consequence.

The *Banner of Light* publishes the long-winded address of Dr. Buchanan, without a word of comment or objection to his incalculations, and therefore may be justly presumed to sympathize with his efforts to Christianize Spiritualism. If it does not approve of this sectarian nonsense, it is certainly about time it was giving some sign of that fact, after having gone so far in appearing to approve of it. We are inflexibly opposed to all attempts, to trammel or hamper Spiritualism with Christianity or any other effete or worn out theological nonsense, and we know we will be sustained in this stand by all Spiritualists, who value the truths that have come to mankind in spite of Christianity, through Modern Spiritualism.

Says Dr. Buchanan:

"The word Christ is a very noble word. There is no grander title under heaven, by which we can assume our proper position, and present ourselves before mankind in the most dignified and worthy manner; and for one I am not willing to surrender this advantage. It has been a tower of strength to the apostle church, which has claimed to be following Christ, when it was really following Constantine, and drawing its inspirations from the heresies of Moses. I believe the modern spiritual development, will ultimately bring us a Christ, with broader and more comprehensive practical teachings than those of Jesus, but not higher, for that would be impossible."

Could there be a more idiotic and drivelling subserviency to a name than is displayed by Dr. Buchanan in that paragraph? Poor slave to a prejudice that does not permit him to accept a truth unless it is labeled Christian; he has no power to shake off the bigoted influences that are dragging him into the slough of Christianity. Why does he not have self possession enough to see the pitiful figure he is making of himself by such an attempt to blend theological falsehood with spiritual truth. But to show the utter enslavement of Dr. Buchanan by sectarian bigotry, we will quote him further. He says:

"When we say, 'Our Father who art in Heaven, hallowed be thy name,' we also hallow the name of Christ, for Christ is the intermediate between God and man, and the genesis

of this word or name" (just before it was not a name but an adjective) "shows how noble it is."

Here we have Dr. Buchanan flying squarely in the face of all the teachings of Modern Spiritualism. If the latter teaches anything, it teaches that there is no mediator between God and man, and especially no Christ mediator. It was to explode that ruinous fallacy that the spirit world labored so hard to inaugurate Modern Spiritualism. It is simply abominable that a prominent professor of Spiritualism should be used to endeavor to defeat that principle object of the spiritual movement.

We have followed Dr. Buchanan as far as our time and space will admit at this time. We will have more to say hereafter. We do not hesitate to declare that we regard Dr. Buchanan next to John C. Bundy, the worst enemy that Modern Spiritualism has had to encounter, and for the simple reason that, being a medium for spirit control, he has been used by inimical spirits to injure Spiritualism in the only way it can be injured, by subordinating it to Christianity, the greatest curse that ever afflicted humanity. We will resist this spirit treason to truth to the end, which must be the utter discomfiture of the spirits of darkness.

JOURNALISTIC FRAUD.

The Philadelphia *Press*, a paper that makes some pretension to journalistic decency, has gone out of its way to seek to create popular prejudice against us in the following brutal and cowardly manner. In the issue of that paper of the 10th, it says:

"SPIRITUALIST ROBERTS ARRESTED. 'MIND AND MATTER'S' PECCULARITIES BRING TROUBLE AT LAST TO ITS EDITOR."

"Jonathan M. Roberts, the fanatical advocate of Spiritualism and the editor of *MIND AND MATTER*, a weekly paper that makes a specialty of things of an alleged super-maniac character, and of publishing seurrulous articles concerning all who differ from the editor, was a defendant before Magistrate Smith yesterday, on a charge of libel. The prosecutor in the case is William R. Tee, a retired jeweler of Brooklyn, N. Y., who claims that Roberts is present in *MIND AND MATTER*, of March 8th, 1879, and at divers other times, articles of a scandalous character, reflecting on the good reputation of the deponent. There was no testimony taken yesterday, a hearing being fixed for the 10th of this month. Roberts entered bail in the amount of \$600, for his appearance at that time, his surety being Dr. Felger. Mr. Tee is also a Spiritualist, but is strongly averse to the fraud that is so frequently practiced in that doctrine. In the early part of 1879, he heard of Alfred E. James, a so-called medium of this city, and invited him to Brooklyn, to give a seance at Mr. Tee's residence, the latter promising to pay him \$100 if the performance was satisfactory. James armed with the paraphernalia used in producing 'spirits' went to the city of Brooklyn and gave the seance; but Mr. Tee discovered that the medium was a fraud, and pronounced him such. This incensed the editor of *MIND AND MATTER*, who cannot conceive of a medium being a humbug, and a scurrilous attack on the retired Jeweler was the result: Mr. Tee invited a full investigation of the matter, but Roberts, so Mr. Tee alleges, replied he was not in the habit of doing things in that way, and Mr. Tee might do as he pleased about the matter. 'This is he who ever is the author of it,'—En. Some time after this, James gave a seance in his residence on North Third Street, and among those present, was the Brooklyn jeweler, whose object was to prove conclusively, to those present, that the performance was a fraud. He saw James enter the cabinet, and just as Mr. Tee was preparing to denounce the affair, another gentleman entered the spirit-producing box and grasped the medium, James was brought at full view of the audience and searched, when a number of costumes were found secreted about his body and in two black bags. Mr. Tee offered \$5 for the articles, and they were sold to him by the mother of James. In a subsequent issue of *MIND AND MATTER*, Roberts denounced Mr. Tee as a thief, charging him with the larceny of the goods that he had purchased. In the same article he charged the gentleman from Brooklyn, with entering into a conspiracy with several others to injure Mr. James, whom, he, Roberts, believed to be a genuine medium. The editor admitted that a few articles had been found on James, but claimed they were not sufficient evidence of fraud. In the publication of March 15, 1879, Roberts renewed his attack on Mr. Tee, and again accused him of conspiracy with one Oakley, whom the editor termed a Jesuit sneak and spy. He also charged Mr. Tee with being the ring leader of a gang of conspirators, composed of Mrs. S. M. Shunway, Mrs. L. M. Hunt, Alfred Baldwin, Custer Jones and Howard Serrymber of Brooklyn. Roberts accuses these parties of having assaulted, in a ruthlessly manner, James and his widowed mother. Civil proceedings were begun against Roberts in June last, but owing to the illness of Mr. Tee's counsel, the matter has been allowed to drag along until the present time. Both the criminal and civil suits, the latter being for \$25,000 and damages, will be pushed."

It is needless to say that beyond the fact that William R. Tee, after nineteen months of rankling enmity has become so mad that, not knowing what else to do, to wreak his revenge upon us, he has sworn that we slandered him unlawfully, on which untruthful charge we have been arrested, and are under bonds in \$700 (not \$600) to appear on the 16th inst; there is no truth in the foregoing statement. Mr. Tee cannot blame us if we infer, from what this liar of the *Press* says, that the basis of his lies was derived from him Tee, it seems to us he can have little faith in the justice of his cause, that he should thus attempt to create popular feeling against us, before we have been heard. We have charged Mr. Tee with nothing that we have not shown by his own admissions and acts that he was guilty of, and this we stand prepared to make good against him. We will not follow the bad example of Mr. Tee, in anticipating our defense to his charges, but will only at this time say that we have done nothing and said nothing of Mr. Tee or any other person, that it was not our right and duty to have said. This will be made plain enough before we are through.

There is one thing that we here and now declare, holding ourselves personally answerable for what we say, that the journalist that says we are a "fanatical advocate of Spiritualism, and make it a specialty of publishing seurrulous articles," is a liar, a brute and a coward. As for *MIND AND MATTER* having brought us into trouble, we would say, we are in no trouble, "and don't you forget it." When we are doing that which we know is right, we are prepared to accept any consequences that the discharge of our duty involves. If we were not so prepared, we would be unworthy of the respect or confidence of any one. When men assail truth, and seek to injure those who are faithfully striving to uphold it, they will find it has friends who will never desert it. The issue involved in the threatened litigation is not of our seeking, and the responsibility for it, as the event will show, is not ours. We are the assailed party, but knowing the wisdom of the policy of carrying the war into Africa, we have done so and propose to put an end to it. Keep cool, the battle has only begun.

THE PROOF POSITIVE OF THE ATTEMPT OF MADAM H. M. BLAVATSKY AND COL. HENRY S. OLcott TO DECEIVE THE PUBLIC.

The reader will remember that several weeks ago we publicly impeached the integrity of Madam H. P. Blavatsky and Col. Henry S. Olcott in relation to what they termed Occultism or Theosophy. Our public challenge of their charlatan pretensions called forth the following letter from Gen. Francis J. Lippitt, now in the department of justice, Washington, D. C. Madam Blavatsky, when in this country six years ago, presented to Gen. F. J. Lippitt a picture, pretending it had been painted by John King, a spirit, under her powers of art magic in controlling spirit action. There was a great parade made of the wonderful occult theosophic feat, in the presentation and reception of this most mysteriously produced picture. We felt at the time that there was a "nigger in the wood-pile," but having no means of ventilating the affair, we were compelled to remain silent. Shortly after we started *MIND AND MATTER*, a medium who was on terms of intimacy with the chambermaid of Madam Blavatsky told us that he had the oiled paper cuttings that had been used by Madam B. in producing the theorem painting on satan, that had been presented to Gen. Francis J. Lippitt as such a treasure of spirit effort. He brought them to us. We had seen that picture when still in the hands of Madam Blavatsky and identified the cuttings as having been used in producing the mysterious picture. Having stated these facts publicly in our paper, we received a request from Gen. Lippitt that we would forward the oiled paper cuttings to him for comparison with the picture. The result of that comparison Gen. Lippitt states with the straightforward directness that is one of his most distinguished characteristics in the following letter:

To the Editor of *Mind and Matter*:

I have received the oiled paper cuttings mentioned in your issue of Nov. 27, sent to me at my request, as also the two card-portraits in pencil. With the aid of four pair of sharp and sceptical eyes I have carefully compared them with the picture supposed to have been painted for me by John King, with the following results:

1. Several of the cuttings fitted exactly to some parts of the foliage and to one of the flowers in festoon at the bottom of the picture.
2. One of the cuttings fits exactly to one of the balusters of the balcony, and another to the space between that and another baluster.
3. One cutting fits exactly to the tail of one of the humming-birds, and the color upon it exactly matches that of the bird's tail in the picture.
4. Some of the cuttings exactly correspond to the eyes, eyebrows, nose, mouth and outline of the beard of John King's portrait in the picture, and also to the upper outline of his turban. They also fit exactly to the pencil portrait of John King on the card; showing that this portrait was the pattern from which the cuttings were made, and then used in making the portrait in the picture.
5. One-half of the picture consists of a background of blue sky, light clouds, a lake, Oriental temples with Greek and Hebrew inscriptions, the two pillars of Solomon's temple, with various mystic symbols, all in gilt, medieval castles, spirits floating in the air, one of them with exquisitely beautiful form, and two humming-birds, gorgeously tinted.

Cuttings were found exactly fitting four of the six Oriental temples, colonnades and minarets included; though in two of these some parts were wanting.

A cutting was also found with exactly the outlines of the spirit mother and child.

These were all the correspondences that could be discovered. It is certainly possible that more could have been found were not the greater part of the other cuttings broken up into very small fragments.

My own information in respect to the manner in which the picture was painted was derived exclusively from the following passages in letters addressed to me.

(From Mr. Belanelli, a Georgia gentleman from the Caucasus, then residing under the same roof with Madam Blavatsky.)

PHILADELPHIA, April 2, 1875.

"My Dear General:—John and Madam have finished long promised picture for you, and being the most extraordinary piece of work ever done, everybody was anxious to see it."

(From Madam Blavatsky, received March 9, 1875.)

(Speaking of John King.) "I will send you his picture on his balcony in Summerland next week. He has finished it at one sitting, but he ordered me to paint some nice flowers round it like a frame, and I work very slow when he does not help me or do it himself."

(From the same, received April, 1875.)

"Please tell everybody who honors and flatters me by insisting on the idea that the picture is the work of my own mortal hands—that my father's daughter never acts the part of a 'phagiaire.' The picture is good enough, I guess, to give the right to any one to feel proud of it if he had done it himself, but as, except the flowers below and some leaves round the balcony, I did not touch or paint one inch of the rest of the picture, I do not see why I should say I did."

(From Col. Olcott.)

3420 Sansom St.,

PHILA., April 20, 1875.

"Dear General:—In reply to your postal card, as well as to your letters to Mme. de B., which she has shown me, I give you the following explanation of the way in which the John King picture was done.

By John King's request, Mme. de B. bought some fine satin, and a piece of the required size was tacked on a drawing-board. Dry colors, water, and an assortment of brushes were provided and placed in the room devoted to the spirits, and the whole left there over night, covered with a cloth. In the morning the whole upper portion of the picture and John's face were found traced in faint outlines; the spirit figures were surrounded with a faint body of color, which formed the outlines as you see them now, without the usual single sharp lines of the pencil. When Mme. de B. sat down at the table John told her to begin the wreath of flowers and the vines which form the perpendicular supports of what may be

called the central panel. Dissatisfied with her work, he bid her go away, after covering the satin, and when he called her back, she found that he had laid in the outlines of the perpendicular foliage and the marble balcony upon which he stands. She then went to work upon the large wreath below the latter, and thereafter confined herself exclusively to that; John doing everything else himself—piecemeal, sometimes by day and sometimes by night. I was in the house most of this time, and on more than one occasion sat near her while painting, and with her stepped out for a few minutes while the spirit artist drew some portion of the picture, beneath the cloth that was spread over its face. The Greek and Hebrew words, and the cabalistic signs were put in last of all. You have correctly read the former [alluding to the Greek and Hebrew words], but must not suppose they are anything exceptional, for they are known to every student of the Kabala. They and the signs and the jewel John King wears upon his breast are all Rosicrucian symbols, he having been a brother of the order, and this being the tie which binds him to our gifted friend, Mme. de B. You may properly estimate the favor done you when I tell you that the Madam has vainly begged John to do something like this for her, for years past. * * *

[Here follows a paragraph on a different subject.]

"When I was at Chittenden Mme. de B. tried to sketch some Oriental figures for Mr. Kappes, the artist, but made a wretched attempt at it; so she did in Hartford when she wished to show Mr. Williams, the artist of the American Publishing Company, how to correct certain errors in the costumes of the materialized spirits who appeared to her at C. I can certify, therefore, to the impossibility of her having drawn the charming figures which appear in the J. K. picture.

"Yours truly, H. S. OLCOOT."

I will close this report with two or three observations.

1. You will perceive that Madame Blavatsky distinctly stated that the flowers and the foliage, or some of it, were done by herself; whether by the aid of paper cuttings or otherwise she does not mention. In justice to her I desire to state that I never had the slightest cause to doubt her truthfulness and honor, and that I cannot conceive of any motive she would have had for undergoing the great labor the picture must have cost any mortal, or for deceiving me as to its origin. She was certainly not under the slightest obligation to me of any sort; neither did she receive, nor could she have dreamt of receiving, any compensation, pecuniary or otherwise, for her time and labor. On the other hand, while (as I knew) the drawing of pictures and writing of letters was with John King the work of but a few moments, he had cordially thanked me for the efforts I had made to demonstrate the genuineness of the phenomena occurring through the Holmeses.

2. As to the card portrait of John King in pencil, which served as a pattern for that in the picture, I believe it to have been the work, not of Madam Blavatsky, but of John King himself. In the first place, it is drawn with a skill truly artistic; whereas (as stated by Col. Olcott) Madam Blavatsky has no skill whatever in drawing. And secondly, I recognize the writing at the bottom of that drawing, as also that on the other card picture, as John King's own. And on this point it is proper for me to state that I have in my possession genuine writing of his, produced independently of Madam Blavatsky.

3. On the crimson volume held in John King's hand, in the picture is inscribed "My best medium." It is impossible to imagine what person is here alluded to, if it be not the gifted Madam Blavatsky herself; through whose mystic powers the picture was supposed to be painted. It is hardly probable that she would have chosen such an inscription, for she despised the very name of "medium," and would never permit it to be used in connection with herself.

Finally, not only from the testimony of others, but from what has occurred in my own presence under circumstances precluding any possibility of deception or illusion, I know that Madam Blavatsky has influence over powerful spirits in the unseen world, and that she is (or was then) in constant communication with the spirit known as "John King."

I shall cause to be forwarded to her in Bombay your paper of Nov. 27, and a copy of the one that shall contain this report.

I return the paper cuttings and the two card portraits with thanks.

FRANCIS J. LIPPITT.

We feel it due to ourself and our readers that we should notice the two or three observations of Gen. Lippitt, in closing his letter. He evidently inclines to the belief that Madam Blavatsky and Col. Olcott acted in good faith with him, a belief that few will concur with him in, who have attentively read what we have said concerning the matter. Gen. Lippitt says that Madam Blavatsky distinctly stated that the flowers and the foliage, or some of it, were painted by herself. That is not the fact, for Madam B. bought the satin already embellished with those flowers and foliage, as any one can plainly see who examines the picture. Nothing could be plainer than that the painting of the foliage and flowers had been done by some expert in theorem painting, while all other parts of the picture were done by some great bungler, having not the least analogy to the rest of the picture. Madam Blavatsky does not pretend that the same hand did both parts of the picture, and as it is most positively clear that with the oiled paper cuttings, which General Lippitt admits were used to produce those parts of the picture, that Madam Blavatsky says she had no hand in making, it is very clear that she claimed that which she did not produce, and repudiated those parts of the picture which were undoubtedly her bungling work. When General Lippitt says he never had the slightest cause to doubt the truthfulness and honor of Madam Blavatsky, it shows how incapable Gen. Lippitt is of suspecting a woman of the most barefaced charlatanism. He is old enough to know better, but he has not been an apt learner of the artful ways of some specimens of the feminine gender.

Gen. Lippitt innocently says: "I cannot conceive of any motive she could have had for undergoing the great labor the picture must have cost

any mortal, or for deceiving me as to its origin." That only shows how verdant Gen. Lippitt is in some respects. Madam Blavatsky knew that Gen. Lippitt was one of the most prudent and guarded Spiritualists in the United States, and to get him to endorse her false pretensions to occult powers, was to gain a great point in her scheme to subordinate Spiritualism to art magic and occultism. It is wonderful how easily this designing woman effected her object in the case of so shrewd a man naturally as Gen. Lippitt.

Gen. Lippitt says: "On the other hand, while as I knew the drawing of pictures and writing of letters was with John King the work of but a few moments." Had Gen. Lippitt been so ungallant as to suspect the adventuress Madam Blavatsky of dishonesty, he might have readily discovered that the phenomena that he accepted as spiritual, was but the cunningly devised schemes of Madam Blavatsky to deceive. Madam Blavatsky certainly lied to Gen. Lippitt when she wrote, "Except the flowers below and some leaves around the balcony, I did not touch or paint one inch of the rest of the picture. I do not see why I should say I did." Gen. Lippitt says, "One of the cuttings fits exactly to one of the balusters of the balcony, and another to the space between that and another baluster. One cutting fits exactly to the tail of one of the humming birds, and the color upon it exactly matches that of the bird's tail in the picture. Some of the cuttings correspond to the eyes, eye brows, nose, mouth, and outline of the beard of John King's portrait in the picture, and also to the upper outline of his turban. They also fit exactly to the pencil portrait of John King on the card, showing that this portrait was the pattern from which the cuttings were made, and then used as making the portrait in the picture. * * * Cuttings were found exactly fitting four of the six Oriental temples, colonades and minarets included; though in two of these some parts were wanting. A cutting was found with exactly the outlines of the spirit mother and child." Now all these several portions of the picture Madam Blavatsky positively declared "she did not touch or paint one inch of it." A more barefaced falsehood could hardly have been penned. Those oiled paper cuttings were made by her and used by her in painting that picture, and we are amazed at the credulity of Gen. Lippitt when he says he believes otherwise. If the card picture used by Madam Blavatsky as the model or pattern for John King, was not drawn by her, it was drawn for her by some expert in sketching, and is a copy of the engraved likeness of John King, or Sir Henry Morgan, in the English biography of his life. That it is the work of John King is simply preposterous. Madam Blavatsky settled the question of spirits controlling her, when she indignantly spurned the idea that she was controlled by spirits, and set up the pretense that she was no medium for, but the controlling power over spirits.

Gen. Lippitt says: "I recognize the writing at the bottom of that drawing as also that on the other card picture as John King's own." That is hardly likely in as much as what Gen. Lippitt calls writing is printed in text the identification of which is impossible.

Gen. Lippitt says: "On the crimson volume held in John King's hand in the picture is inscribed 'My best medium.' That is of itself ought to suffice to show the deceptive nature of the picture as Gen. Lippitt admits she despised the very name of 'medium' and would never permit it to be used in connection with herself. And yet Madam Blavatsky claiming to control the action of spirits, and especially of John King, allowed herself to be used as a medium by that very spirit John King, and to publish that contradiction of her pretensions, in so marked a manner. The whole thing is too absurdly preposterous for any unprejudiced person to entertain for a moment.

Gen. Lippitt says:

"Finally, not only from the testimony of others but from what has occurred in my own presence under circumstances precluding any possibility of deception or illusion, I know that Madam Blavatsky has influence over powerful spirits in the unseen world, and that she is (or was then) in constant communication with the spirit known as 'John King.'"

Now if Gen. Lippitt is disposed to favor the public with any evidence of the fact that Madam Blavatsky ever controlled any spirit, much less the powerful and positive spirit John King, MIND AND MATTER is at his service to make known those wonderful facts. If Gen. Lippitt does not accept this offer, we shall conclude that he is more anxious to screen the duplicity of Madam Blavatsky than to have the truth made known.

We have been charged with being the friend and shielder of cheating mediums. We have protested against this injustice over and over again, and now we propose to test our accusers, and show that they and not ourselves are the shielders of mediumistic charlatanism. We write this in no personal spirit, but are determined to drive everything like cant, deceit and fraud from the spiritual movement. We will know no respect for persons or interests in this purging process, and will not rest until fraud and hypocrisy will not dare to show themselves in Spiritualism. We have resolved to take a hand in that weeding-out process. Somebody's idols are sure to go to smash, so stand from under.

Mrs. JAMES A. BLISS holds public materializing seances at her residence No. 1620 South Thirteenth street, every Sunday, Tuesday and Friday evenings. Admission 50 cents. Private seances will be held by special arrangement.

EDITORIAL BRIEFS.

JAY CHAPPEL, the well known spiritualistic writer, is at present, at No. 9, Davis street, Boston, Mass.

MIND AND MATTER is on sale at the office of the *Banner of Light*, Boston, Mass., every Saturday morning.

WM. AND HORATIO EDDY will remain in New York city this winter, and give their wonderful materializing seances.

MIND AND MATTER can be bought every Friday morning at the residence of Mr. James A. Bliss, 1620 South Thirteenth Street.

KEELER AND ROTHERMEL offer to give the profits of a materializing seance for the benefit of the Mediums' Home project, in the *Celestial City* this month.

A. F. ACKERLY, a newly developed materializing medium, is now in Boston, and will soon open his seances in that city. His address for the present is No. 9, Davis street.

MRS. E. S. POWELL, the well known test medium, will, until further notice, hold a test circle every Wednesday evening at eight o'clock, at No. 1620 South Thirteenth street. Admission 15 cents.

We sincerely thank those who have favored us with lists of names and addresses of their friends who were supposed to feel an interest in the work in which we are engaged, to whom we could send sample copies of MIND AND MATTER, and would be much obliged for any further favors of a similar character.

SPRINTIAL CONFERENCE.—The Keystone Association, which has been holding its sessions on Sunday, at 2 P. M., at the hall, corner of Eighth and Spring Garden streets, has very interesting meetings. The platform is broad and no restrictions put upon the expression of thoughts, if couched in courteous language. Strangers are always welcome and have a special privilege of the floor.

MRS. EMMA JAY BULLENE is expected to lecture for the First Association of Spiritualists of this city; on next Sunday and the Sunday following at the hall corner of Eighth and Spring Garden streets. Mrs. Bullene is of old in the field, and now resumes the platform by advice of her spirit guides, after a silence of several years. There is much interest felt to hear Mrs. Bullene, whose mediumship is of special power and influence.

MIND AND MATTER shows its appreciation of the importance of Psychometry by the prominence it gives to it as a topic of discussion. The sharp and vigorous criticism of our Philadelphia contemporary abounds in interrogations, and most significant suggestions; which we shall give full response in CIRCULAR No. 7. If we are not in full accord with all Gen. Roberts' views, we are an admirer of his bold and fearless method of treating controversial topics.—*Psychometric Circular*.

We have received a copy of the proceedings of the late State meeting of the Spiritual and Liberal Association of Texas, which was printed in the *Daily Telephone* of Waco, Texas. We regret that want of room in our columns forbids our printing it in full. Dr. Samuel Watson appears to have been the bright light of the meeting of this association this year. The following officers were elected: President, Col. W. L. Booth; Vice President, Mrs. Sarah J. Painter; Secretary, Dr. A. M. Atterway; Treasurer, C. T. Booth; Trustees—Dr. R. W. Park, Mrs. A. M. Sloan, J. W. McDonald, A. Whiting, Mrs. A. L. Johnson, and Mrs. L. A. Craig.

"CELESTIAL CITY," formerly of Brooklyn, N. Y., now published by Perrie L. O. A. Keeler, at Dobb's Ferry, N. Y., has put in an appearance as a monthly journal "devoted to the spiritual philosophy and phenomena of the nineteenth century and to the exposition of rascally frauds clothed in honorable robes of Spiritualism." The paper shows an improved appearance and proposes to battle with the foes of mediums, and keeps its word good in the first number by calling upon quite a number of prominent so-called Spiritualists of New York city and elsewhere to define their position. In the introduction the editor says:

"Finally, not only from the testimony of others but from what has occurred in my own presence under circumstances precluding any possibility of deception or illusion, I know that Madam Blavatsky has influence over powerful spirits in the unseen world, and that she is (or was then) in constant communication with the spirit known as 'John King.'"

Now if Gen. Lippitt is disposed to favor the public with any evidence of the fact that Madam Blavatsky ever controlled any spirit, much less the powerful and positive spirit John King, MIND AND MATTER is at his service to make known those wonderful facts. If Gen. Lippitt does not accept this offer, we shall conclude that he is more anxious to screen the duplicity of Madam Blavatsky than to have the truth made known.

We have been charged with being the friend and shielder of cheating mediums. We have protested against this injustice over and over again, and now we propose to test our accusers, and show that they and not ourselves are the shielders of mediumistic charlatanism. We write this in no personal spirit, but are determined to drive everything like cant, deceit and fraud from the spiritual movement. We will know no respect for persons or interests in this purging process, and will not rest until fraud and hypocrisy will not dare to show themselves in Spiritualism. We have resolved to take a hand in that weeding-out process. Somebody's idols are sure to go to smash, so stand from under.

We copy from the *Banner of Light* of the 11th inst., the following remarkable statement of Mr. Robert Nesbitt, of Decatur, Mich.: "Mr. W. E. Stedman held forty-two seances at my house, during which some very striking phenomena were presented. Spirits would, at request, go down stairs, pump water, bring it in and pass it to the sitters. They brought such books from the library as were called for, and frequently took marked cards from the seance room and fastened them with a common pin to the cupola of the house, twenty-three feet from the deck, which no man could do without the aid of ropes and ladder.

These spirits were very musically inclined; they would play the accordion, accompanying the organ, also keep time with little silver bells, and talk audibly for half an hour at a time. There was an Indian spirit who was always on hand. He was very talkative, and would often tell me of what transpired during the day. Once when I returned home, in passing through the hall—it was just twilight—this spirit touched me on the shoulder, and in a cordial manner said, 'Mr. Nesbitt, it is a cold day; and then described precisely what I had done during my absence.'

A correspondent of the *True Northerner*, after relating what he witnessed at one of these seances, says: "It is needless to declare that Mr. Nesbitt would not countenance trickery in these manifestations, and it goes without saying that it would be utterly beneath him. That he is sincere no one who knows him can doubt for an instant; and equally so it is convincing that, presented within a gentleman's household where the surroundings repel the idea of trap-trap, these manifestations at Mr. Nesbitt's challenge serious contemplation; indeed,

Mr. Nesbitt himself authorizes the statement that he stands ready to wager from one thousand to ten thousand dollars that the most searching investigation will disclose no trickery in the seances at his home."

Account of a Materializing Seance Held on Board the Schooner Mary Miller.

BY CAPT. T. O. DAYTON.

On Friday evening, November 26th, 1880, a very interesting seance was held on board my schooner, and as I believe this is the first seance ever held on board of a vessel, I thought it might be interesting to the readers of MIND AND MATTER. About 7 o'clock, Mr. and Mrs. Ross, the materializing mediums, came on board, and twelve persons composed the seance. After Mrs. Ross had divested herself of her outer clothing and warmed herself by the fire for a short time, she went into the cabin, which was made by nailing a dark curtain before the door of one of the staterooms. After singing a short time, materialized forms began to present themselves at the entrance of the cabin, but did not come fully out until the singing ceased, when a form came out and pronounced the name of Mary; she went to a lady named Weaver, who was seated in the circle and passed her hand three times over her face. Mrs. Weaver declared that she fully recognized the spirit. Another form appeared who gave the name of Anna, who was recognized by another person in the circle. When this form retired another form appeared, which I fully recognized as a daughter-in-law; she appeared in what she called her spirit costume, which was very rich and fair sparkled with lights. She also had a beautiful crown upon her head. She went to a bouquet and beckoned me to approach her; I handed her the flowers and she immediately retired with them into the cabin; she remained there for a minute or two and then came out and took me by the hand and went around the cabin, holding the flowers for each person in the circle to smell of; then she put them in glass of water, and put her arms around my neck and gave me a hearty kiss, went back into the cabin. My mother came, she also gave me a kiss and retired. A female then came and beckoned for Mr. and Mrs. Weaver and their son to approach; she appeared to be very affectionate and anxious to be recognized. I cannot say whether she was fully identified or not. The next form that appeared was a gentleman, who was recognized by a lady; then came a small child, who threw kisses to its grandmother, who was positive as to its identity. Then came the form of a male with a long, full black beard: I readily recognized him as Capt. Davis, who was lost with his crew in a vessel in Long Island Sound, about two years since; he had his usual costume, even to his hat, which I think any of his acquaintances would have recognized. Other forms appeared, some of whom were recognized, others were not. The last form to appear was that of an Indian; I learned through a medium he controls that his name was White Feather. The seance then closed and all expressed themselves as much pleased with the evening's entertainment. The name of the medium through whom these wonderful manifestations took place is Mrs. H. V. Ross, No. 85 Carpenter street, Providence, R. I.

PHILADELPHIA SPIRITUAL MEETINGS.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below front. Public cordially invited.

KEYSTONE ASSOCIATION OF SPIRITUALISTS.

Spiritual Conference every Sunday, at 2 P. M., at Hall corner of Eighth and Spring Garden streets. Free to everybody.

FIRST SPIRITUAL CHURCH.

of the Good Samaritan, N. E. Cor. Eighth and Buttonwood sts., 3d floor.

Speaking and test circle every Sunday afternoon and eve'ning.

SPIRITUAL CIRCLE every Sunday afternoon at 2:30 o'clock, at Hall N. E. Cor. Ninth and Spring Garden streets. Public cordially invited free. Dr. J. H. Rhodes, Conductor.

PHILADELPHIA MEDIUMS.

JAMES A. BLISS, Trance, Test Medium, will, until further notice, give private sittings for Healing, Developing and Communications, every Tuesday and Friday afternoon, from 1 to 6 o'clock, at Room 9, 713 Sansom Street. Short consultation free. Treatments and sittings \$1.00. Developing Circle every Monday evening at 8 o'clock, at his residence, 1620 South Thirteenth Street. Admission 25 cents.

MRS. JAMES A. BLISS, Materializing medium, will, until further notice, hold a Select Materializing Seance every Sunday, Tuesday, and Friday evenings at 8 o'clock, at her residence, No. 1620 South Thirteenth Street, Philadelphia, Pa. Private Seances by special arrangement. Take Thirteenth street car, green light, to Baltimore depot, exchange for one horse car to 1620 South Thirteenth St.

Mrs. H. H. Hollock, German Trance and Test Medium. Circles every Wednesday and Sunday evenings. Sittings daily.

Dr. Roxlana T. Rex, Healing and Test Medium. York Avenue, Mondays, Tuesdays and Thursdays.

Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps. Developing circle Tuesday evenings.

Mr. and Mrs. T. J. Ambrosia, State Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street, Circle, every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2:30 p. m. Consultations daily from 8 a. m. to 6 p. m.

Mrs. A. E. DeHaan, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 123 North Fifteenth St., Phila.

Alfred James, Trance, clairvoyant and letter medium. Test circles Tuesday and Friday evenings. Sittings daily, No. 2 Rear of 1229 Vine street.

THE DYING CHILD'S VISION.

BY TRYPHENA C. PARDEE.

Oh, mamma, please bring me some flowers,
Oh, bind me a pretty bouquet
Sweet fragrance from heavenly bower,
Seem now on my sense to play.

I hear sweet songs in the air
So full of the tenderest love!
Oh, I heard in their singing up there
My name plainly spoken above!

Freah lilles and rose how full
Bespanned with dew drops of morn—
'Tis the summer time angels that call
Who wait not for yellow ripe corn.

She folded the little white hands
Down softly upon her pure breast—
Then she whispered "sweet birdies—bright land!"—
Her death-stilled pale lips spoke the rest!

Ellington, Oct. 28, 1880.

KIND WORDS.

What Our Subscribers From all Parts of the Country Think of Our Course.

ARKANSAS.

T. H. Peck, Harrisburg, Ark., renewing subscription, writes: "Your paper is indispensable at my fireside. I read it to my neighbors; they like to read it on the sly, but are too much afraid of the old church lash to take it publicly."

CANADA.

George Botsford, Fredericton, Canada, renewing subscription, writes: "I was delighted with the message of Capt. Hodges, in a late number of your paper, as well as your own denunciation of the testing of mediums. It has of late been used in such diabolical ways as to disgust, I should hope, all mediums, and induce them firmly to resist for the future all such indignities. It has always been most revolting to my sense of what was due to mediums and their spirit control."

COLORADO.

Orson Brooks, Denver, Col., renewing subscription, writes: "I know nothing how I stand with your paper, but I do know I want to keep paid ahead, so I will not be liable to miss a single number while it keeps on in defense of our mediums; for to them we owe the fact that we are not yet wallowing in the quagmire of bigotry and priestcraft."

CONNECTICUT.

Seabury D. Hough, Weatogue, Conn., renewing subscription, writes: "The approaching Thanksgiving day can be no better observed than by giving thanks that your live paper still can say, 'I still live.' Long may it do so, and if every one who desires free thought and the expression of free speech, will put their shoulder to the wheel for you, be sure that your paper will be immortal. The way you have hewed right and left to the line of Truth shows that the gods have raised you up to do a work for your fellows, and those who do not look through a glass darkly can see the light (if not from the East) shining through your paper, that will show them the way out of the slough of despond."

FLORIDA.

Mary A. Vose, Palatka, Fla., forwarding subscription, writes: "I am glad to see that Bundy has a competitor 'worthy of his steel.' We ceased reading the *Journal* in our house some years since. I don't think you can say anything about the management of that paper worse than it deserves. Nothing could be more evident than that it is narrow, bigoted, prejudiced and selfish, not to use the harsher epithets of unprincipled, vindictive, and villainous. I hope you will succeed in your efforts to quench Bundyism in every quarter of the globe where it exists."

GEORGIA.

R. C. Kerr, Augusta, Ga., renewing subscription, writes: "I think in a week or two I shall be able to send you more subscribers to your valuable paper. You have my best wishes for your health, prosperity and a long life for the good of all."

ILLINOIS.

Z. T. Griffin, 114 South Lincoln street, Chicago, Ill., renewing subscription, writes: "My wife likes your paper for the 'Children's Column,' while I feel as though I could not get along without its invigorating presence as a spiritual paper."

R. M. Goucher, Cambridge, Ill., renewing subscription, writes: "I think when I support your paper I am supporting the truth; besides that I am learning something by reading it. I am glad you make it a part of your business to go for John Bundy; make him give the names of the fraudulent mediums or shut up. I have your paper by my side, and I notice the project for building a home for wornout mediums. When you get ready to sell 'bricks,' send me ten or dozen of them."

Jacob Sterling, Sterling, Ill., enclosing money for new club, writes: "There is one peculiarity of your paper that I like above all others, that is, you speak right out what you believe to be true without fear or favor. You are yourself, and I would that all mortals were thus honest and independent; if they were, how rapidly would the human family progress. The grand object of all should be truth first, truth last, and truth all the time; then no one would stop to inquire where this will lead us, or what will be the consequences, for no one would doubt the truth or fear its consequences. May you live and be prosperous so long as you continue to pursue your present independent course, be it for a thousand years. As to your living a thousand years, of course you will; but I mean here, at least, so long as a falsifier and perverter of truth remains upon earth."

INDIANA.

L. B. Denchie, 309 Ohio street, Terre Haute, Ind., renewing subscription, writes: "I would like to be informed if you intend to print for sale 'The Katie King Imbroglio' in pamphlet form. [We would call the attention of our friends to our

advertisement on seventh page.] I would like to get it, as I have not had a chance to read it as it came in chapters in your paper, there being always some one to reach for it and take it away; a circumstance I am in no wise regret, inasmuch as I want as many to read your paper as possible—only I would like to have retained the papers which had those chapters in relation to said matters. Our materializing scenes are going along with the most gratifying success, and we are having, as our Methodist friends use to say, 'a feast of fat things,' only that the materials of the feast are got up somewhat differently. They believed and were happy; we see and know and are happy and blissful. Many from a distance have been here and still come and go, and I believe without any exception are satisfied and pleased with the scenes. I hope for your continued success in this great battle."

IOWA.

Dr. A. B. Dobson, Maquoketa, Iowa, writes: "I am doing everything in my power to increase the circulation of your paper, and you may be assured I will continue to labor for it."

KANSAS.

Arthur Sharp, Girard, Kansas, renewing subscription, writes: "I am glad you have published the exposure of the Katie King Imbroglio: I think in most cases the expositors of mediums are bigger humbugs by far than the mediums they attempt to expose. When I read of the so-called exposure of the Holmeses I said to my wife, 'That is too thin!' And right here the question comes in, 'How long would it take J. C. Bundy to discredit all mediums in the United States at the rate he is going on at present?' Whether he is an emissary of the Catholics or not, he certainly is not the friend of Spiritualism. I do not understand how any one can expect to sustain Spiritualism without the physical manifestations. It is strange that there are Spiritualists who would destroy the bridge they crossed over upon from the ranks of old theology."

LOUISIANA.

M. L. Thompson, Columbia, La., writes: "Ever since I subscribed for your paper, I have admired its course. * * * Persons in the church are beginning to speak indifferently of me for my belief, and say that I am going off into Spiritualism."

MAINE.

Mrs. Lou W. Standish, Flagstaff, Me., writes: "I like your paper very much."

Ira Nevens, Lewiston, Me., writes: "Enclosed find \$2 to pay for your paper the ensuing year. Can't do without it. I am a long-tried veteran in the cause."

Julia O. Eastman, Exeter Mills, Maine, writes: "Enclosed we send one dollar for the continuance of your valuable paper, with many thanks and much gratitude for the light and pleasure it affords."

T. Burns, Washington, Me., renewing subscription, writes: "I value your paper more than any other spiritual paper that I ever read. Keep on, Brother, stand up for Truth and the mediums, and plow up the Bundyites in all their wrong doing. God and the angels will uphold you."

MASSACHUSETTS.

Wm. Babcock, Dalton, Mass., renewing subscription, writes: "I do not propose to do without your paper."

Annie Lord Chamberlain, East Somerville, Mass., writes: "I am glad that your paper exists. It is doing a grand work, and I hope and trust that every medium appreciates the great work you are doing for them. I hope to meet you sometime in the near future and have the opportunity of grasping your hand."

Lizzie M. Watson, 20 Mount Pleasant street, Lynn, Mass., writes: "The more I see of your paper the better I like it. I read it, and let all read it that will. If you will send me some specimen copies I will circulate them where they will do the most good. I think I can get some subscribers soon. It would take more than one to shake the foundation in Spiritualism that I stand on. I never did believe in church bondage."

MICHIGAN.

T. S. Vose, Jonesville, Mich., renewing subscription, writes: "I must have your paper, for it is the only spiritual paper that gives the people the truth as it is and the starting point of old theology."

Mrs. S. Bigelow, Box 748, Flint, Mich., renewing subscription, writes: "I have taken your paper one year and the *Banner of Light* five years, and do not feel as if I could give up either; must have both for spiritual food."

O. L. Holton, Allegan, Mich., renewing subscription, writes: "Your paper throws more light on the experiences we have than any other paper we have ever read. May it still continue to develop the true in the best possible form."

C. H. Green, Box 141, Rochester, Mich., renewing subscription, writes: "Go ahead—the truth will finally prevail. John C. Bundy, I am satisfied, is a fraud, and I believe you have done some good work in that direction. Success to the right."

S. P. Merrifield, Coloma, Mich., writes: "A few days ago I received a sample number of your paper, and am so well pleased with it in every respect, that I must become a subscriber for it at once. For this purpose I send you enclosed the price of a half year's subscription."

Sarah M. Chilson, Pohagon, Cass Co., Michigan, writes: "I once more take my pen to write and tell you what I have already told you, that you are publishing one of the very best and most fearless, truthful, outspoken spiritual papers on record. I for one am glad you are not afraid to deal such sledge-hammer blows in defense of our poor mediums. Hew to the line, Brother, and spare not; let the chips fly right and left, until all these croakers against our heaven-born, philosophy and our worthy mediums are forever silenced; also, give us pure Spiritualism unadulterated with the Bible, Jesus or Christian. I expect to take your paper just as long as it is published in the interest of pure Spiritualism, and no longer. Give kind regards to Bro. Bliss and wife, also little Sunshine. I feel that they, with many others, are doing a noble work for poor humanity."

MISSOURI.

J. C. Johnson, Sedalia, Mo., renewing subscription, writes: "I do not want to lose the contents of a single number of your paper."

NEW HAMPSHIRE.

Mary E. Jaquith, Milford, N. H., writes: "My three months subscription has nearly expired, but I must have your paper; it contains such knowledge so free from deception; its course is onward and upward. Long may you live with such a band of spirits around you. Enclosed I send one dollar for six months."

NEW JERSEY.

Stacy Taylor, Crosswicks, N. J., renewing subscription, writes: "I have received great satisfaction in reading your paper for the last year, and consider it as of the greatest importance to Spiritualism to contend with its enemy to the bitter end."

NEW YORK.

A. B. Wright, Norton Hill, N. Y., renewing subscription writes: "I do not want to lose any of the expose of expositors."

Eliza H. Fales, La Salle, N. Y., renewing subscription writes: "I like your noble defense of mediums, and have for a long time been utterly opposed to test conditions unless proposed by the controlling spirits of the mediums."

A. H. Wright, 372 West 32d Street, N. Y. city; writes: "On wrapper of your paper, Vol. II, No. 46, I am notified that with No. 47 my subscription ends. Not so. Enclosed find its continuance, which is evidence that I like it. *Veritas preualebit.*"

Mrs. T. H. Bussey, 69 7th street, Troy, N. Y., writes: "Please find enclosed \$1 for six months more of your paper. Having proven there was mind producing such instructive reading matter, I do not wish to lose it, and hope this may be in time, so that I shall not miss my paper."

J. B. Fayette, Oswego, N. Y., writes: "I have made it a practice to lend your paper to any and all who would read it. One of the readers called on me this day and gave me \$2.15 for a year's subscription, saying it was a much better spiritual paper than the one he had taken for a long time, and that he had concluded to drop it and take your paper."

Submit C. Loomis, Brooklyn, N. Y., renewing subscription, writes: "I rejoice and congratulate you that out of many millions you have been selected to bear the beacon light of truth (shining with the personal history of past ages) so near the enemies of truth and their strongholds of bigotry, that their most secret thoughts are seen by its radiance, and their malignant efforts to extinguish it are futile and unavailing."

Mary S. Lloyd, Waterford, New York, writes: "Thanks is but a weak manifestation of what I participate in receiving and distributing your valuable journal, as it weekly increases with truth and intelligence from higher spheres, inspiring our inner life with knowledge and usefulness. Your paper must be sustained by Spiritualists—by those who love and cherish the truth. Let us add strength and energy by co-operating with the editor for the good of humanity."

Mrs. Nellie Kendall, No. 49 Broadway, Buffalo, N. Y., writes: "We are—my father, brother and myself—readers of your paper, and feel the power and potency of your pen as well as the light it sheds on us poor benighted souls. Your paper is looked for as anxiously by us as the home-coming of a loved child. Now, my dear sir, I wish to tell you something and ask your advice. A short time ago I sent to Mr. Bliss for paper he advertises, and received the paper all right. I got it to try to kill a cancer in my shoulder. I wore it one day; in the evening I showed it to a friend, when on looking at it there had come two Indian faces, one on each side of the stamp; they were perfect and about the size of the stamp. What I want to know is this: I have sat for pictures, (they are struck on the paper not drawn) for the last year. I want to know how and where I can get the help to develop this power. [Would recommend Blackfoot in this case—Ed.] I will sit and send you a specimen when I hear from you. I close by wishing you every prosperity in your third year of trial and pleasure, pain and glory, as you deserve success."

OHIO.

Mrs. E. D. Schull, Oberlin, Ohio, renewing subscription writes: "I cannot do without your paper, and wish I had the means to spread it far and wide."

Levi Z. Wagner, Fort Seneca, Ohio, writes: "Another year has expired, and your paper, although attacked from all quarters, by bigots and self-conceited simpletons, still lives and will live so long as it continues as it has heretofore, and that it will, there is no doubt as long as its present editor conducts it."

Miss Lucy J. Vaughn, North Jackson, O., writes: "Having read your offer in last week's issue of your paper, and as I am very anxious to see your good paper circulated in our own and also surrounding towns, where I know there are some liberal men and women who might be true advocates of the spiritual cause were it not for this ignorance and opposition that is to be found in a great number of the human family. Hoping that they may soon receive an 'eye-opener' from an unseen channel, I enclose to you the names of a few would-be Spiritualists."

Elizabeth Ewing, No. 60 Lane Avenue, Columbus, Ohio, renewing subscription, writes: "The more I read your paper the more I am convinced of the soundness and truth of your arguments. I think that we, as Spiritualists, owe you a debt of gratitude for defending as you have the mediums of the country. If Spiritualists can only see deception and fraud in mediums; if they fail to point out truth, and find nothing but the flaws, how can they expect unbelievers to see anything in Spiritualism worthy their investigation? I have been an investigator and a believer ever since Modern Spiritualism first made its advent, and I have found that where I looked for truth I have seldom found falsehood. I am yours for the truth."

E. Manning, Harrisburg, Ohio, renewing subscription, writes: "I heartily endorse the course you have taken in regard to mediums; also, your course in regard to old fossilized theology in all its absurdity. I see that John C. Bundy is still engaged in his old tricks of deception. It appears that his warfare against our best mediums is still relentless; had he been sworn on the day he took control of the *Journal*, to persecute and misrepresent all of them, he could not have done it in a more heartless manner. How it is that honest Spiritualists can sustain him in his hypocritical pretense to be the friend of Spiritualism and true mediums I cannot tell. Look for a moment with what eagerness and unrelenting fury he endorses every evil report started by every hired menial,

and has he ever in one single instance made to one of the persecuted and injured parties any amends? No matter how false the charges have been proven, as they have been in the infamous Bliss raid and in all others, his malice has known no bounds. I could respect an honest Roman Catholic while he sticks to what he believes, but a masked hypocrite I despise. Well, let the wolf in sheep's clothing live till Justice lays his iron hand upon him, if not in this world, in the next. where deception does not avail. I hope the coming year may find you able, as you have been in the past, to battle for the right and to unmask the hypocrite and deceiver."

PENNSYLVANIA.

S. Cryer, Good Hope Mill, Landenberg, Chester Co., Pa., renewing subscription, writes: "All I can say is, I wish that your paper came twice a week instead of once."

H. M. Robinson, Wyoming, Pa., renewing subscription, writes: "I like your paper very much. The message department is invaluable. Your idea to let the spirit world control conditions here is right as I see it."

Laura C. Morse, Canton, Pa., renewing subscription, writes: "I think two dollars a very small price for so well a conducted paper. Many of your editorials, were a money value placed upon them, would not be in the neighborhood of the subscription price. Have been deeply interested in the communications of ancient spirits. Would there be more mediums like Alfred James and James A. Bliss. I hope you may have health and strength given you for years to wield the hammer of truth that you are using so well. I remain a firm believer in the truths of Spiritualism."

TEXAS.

James Magnes, Sour Lake, Texas, writes: "I receive your paper regularly, the perusal of which affords me much pleasure and information on a subject to which all others are subordinate. I wish you continued prosperity."

VERMONT.

B. Heath, Bethel, Vt., renewing subscription, writes: "Our wish is that you may live long in the body and be prospered, to show up Error and explain Truth. Keep that old sledge hammer at work battering down error."

VIRGINIA.

Geo. W. Swan, 210 North 7th street, Richmond, Va., writes: "Enclosed find money to pay for my subscription to your noble paper."

WASHINGTON TERRITORY.

I. Straight, Walla Walla, W. T., writes: "Your paper I like better than any spiritualistic journal I have ever read. I admire the course you have taken in calling things by their right names. The message department I am greatly interested in, as it goes to prove what my reason told me long years ago was false, i. e., the existence of Jesus Christ."

WISCONSIN.

Harry Van Wert, Albany, Wis., forwarding subscription, writes: "I like your paper very much, and hope you will live long to speak for the right."

Sarah F. Houghton, Darien, Wis., renewing subscription, writes: "We cannot do without your paper. Why, I would sooner think of going without my breakfast than the paper."

A Verification of a Spirit Message.

TOMS RIVER, N. J., Dec. 3, 1880.

<p